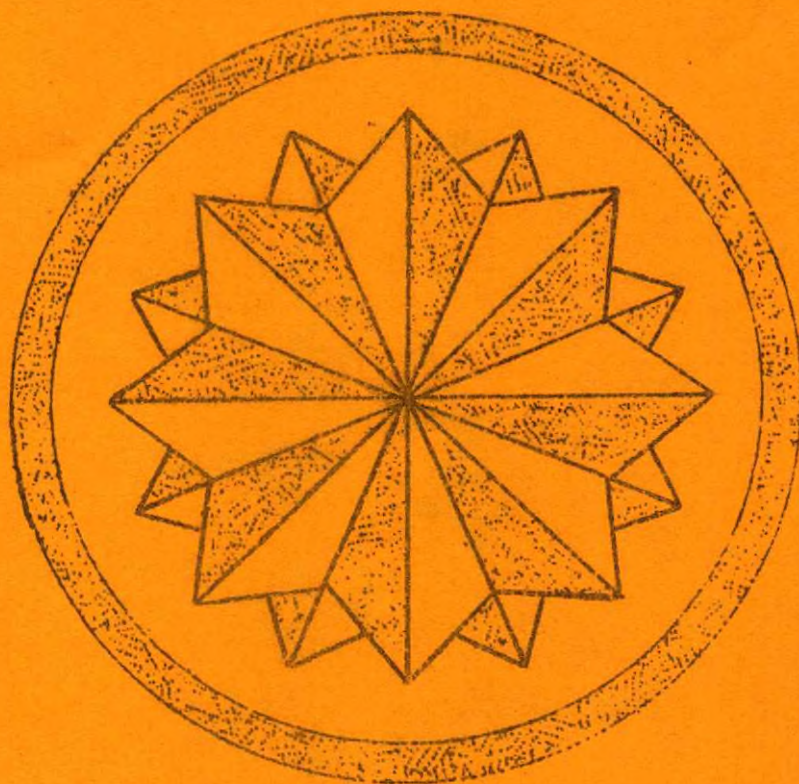


SEANCE MEMORANDA from the

Inner Circle

BSRA No. 8-F, Nos. 11 & 12 of the First
Series of Seances, Starting Oct. 30,
1948 and continuing thru Jan. 19, 1949.



through Mark Probert, medium

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SEANCE MEMORANDA from the

INNER CIRCLE

through Mark Probert, medium

PART II

October 30, 1948 -- December 19, 1948

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INTRODUCTION TO 1950 EDITION BY MEADE LAYNE, FORMER DIRECTOR, BSRA

These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a "non-professional" trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

To conserve space and reduce publishing costs, the names of sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego.

Copies of these and of previous reports may be had from Borderland Sciences Research Associates Foundation, Inc., PO Box 548, Vista, California.

* * *

Seance October 30, 1948 - at home of MARK PROBERT, San Diego, Calif.

Control, LAO TSE: "How do you do? I am Lao-Tse. I feel very fortunate to have attracted such a large following of people who wish to know a little more of life and what goes on after so-called death. I think that if we all had a better understanding -- if we could be brought to see the oneness of things, we would not be distressed over our dear friends going from one plane to the next. It is only because we cannot see the activity going on on the two planes simultaneously. Now, if you have anything of interest to talk about, I would like to hear it."

(Dr. G.C.: Do you have an impression over there of the great suffering that we witness over here without being able to do very much about it? We can't seem to get a proper perspective on it from this side.)

LAO-TSE: "It is my belief that from the beginning of man's appearance upon the earth and his taking on the chemical body that he lost the knowing of himself. He knew and does know how to handle the etheric self, but he does not know how to handle the chemical body. Lacking in this knowledge, he fails and has failed to properly feed it the sort of food-stuffs that would generate what you call health in the cells of the body."

(Dr. C.: You are not, then, referring to mental influence in producing health?)

"Not entirely. The only mental influence there is lack of knowledge. If the body is fed the sort of chemicals that go to make up a healthy body and is given the proper care, the sufferings will not be. But the state of suffering is brought about through improper desire -- to satisfy the nerve system. This is man's curse. He has become lost in the jungle -- the jungle of desire. Not only does his wrong eating corrupt his physical body, but he adds wrong thinking to go with it, and so his nerves are played upon from all directions. He has not learned to control his emotions; consequently, even when he eats the proper food, it still poisons his system because of lack of control of his emotions. You, Doctor, know that the best of foods can be put into the system, the best of all-around living for the individual, and it will gain him nothing if he lacks control of his emotions. And you also know that, sooner or later, his emotions are going to backfire on him and kill him."

(Dr. G.C.: I wonder if you have anything specific to give us on the matter of food. I'd like to know if I am wrong in thing that if I follow Nature's promptings, eating what is palatable, and just as it comes from Nature, without cooking. I'll continue to keep fit.)

LAO-TSE: "All vegetables are lifegiving, provided you do not do what so many do today -- boil the vegetables and then throw the water with the valuable minerals away."

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(M.L.: You advocate eating raw foods?)

"Yes, to a great extent. There are a few people for whom it is not good, but for most people it is. Some can grow strong on any diet. Meat, of course, is not a good thing to be putting into the system, because immediately after the animal dies decay sets in. The cells die, and dead cells are not good things to put into the system."

(M.L.: But we know of some people who flourish on a meat diet.)

"Yes, that is so, but does that not suggest that the mind lays down the laws for itself? We cannot give a rule for people in the mass, we can only deal with the individual. So much depends on his mental capacity, how he looks upon life, etc. If the doctor, in examining a patient, would also examine his mind, learn his views and his reactions to things, he could then decide what the trouble was."

(Mrs. F.: Do you think the modern custom of feeding solid foods to a six-weeks-old baby is wise?)

"Here again we come upon an individual, even though it be a baby. If the child's parents are of a calm nature and not over-emotional, and the child is born healthy, and these foods are as pure as they can be made, I don't think they will hurt the body."

(Mrs. F.: I have heard of doctors advising vegetables and lamb stew and peas, peaches, and so on for tiny babies only a few weeks old.)

"Times change. Things are not as they were yesterday. The race advances in mind; so the body follows through."

(M.L.: Where a person tries a long succession of various remedies and diets, and out of ten or more finally comes across one that produces good results -- would you say that it is a question of the mind bringing this about?)

"Yes, I do."

(M.L.: But this allows no scope of operation at all for the doctors.)

"If the physician is at least something of a psychiatrist, he will understand why some of the foods are good for the person and others are not. Also he can tell of the patient's mind by color suggestion. Some colors cause illnesses, and some foods do. Some spoken words can cause illness, and certain sounds can do the same."

(M.L.: Would there be a correlation between foods and colors so that a certain diet could be prescribed?)

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LAO-TSE: "By trying out the various foods and vegetables, one might find out why a color is harmful -- it might possibly go back to some early experience in life."

"Colors can both produce illnesses and cure them. Take your asylums for the so-called insane; today I hear you are using music and color as a cure for certain difficulties. So, if color and music have such an effect upon the individual, certainly other colors and sounds will reverse that effect. In due time there will come physicians of sound and color and much will be learned, and as a result medicine will no longer be needed to cure certain types of illness besides insanity."

(M.L.: I have a question from one of our subscribers in Culver City, with reference to the incident of your bringing through, some time ago, a man who had committed a particularly horrible crime, one involving sex perversion.)

"That takes in a number of studies, one of which dates back from man's first manifestation here when he was one, both male and female. It also must take into consideration that the larynx has a very definite connection with the sex organs. These people are sadly misunderstood, sadly looked down upon and abused, which is most unfortunate, but it is just another case of man's misunderstanding -- and until he understands, these will suffer. It is, as you can see, a lengthy subject."

(M.L.: Can you tell us whether in this particular case this perversion was a carry-over from a former life?)

"Yes, it was to some degree. Possibly a male entity leaving the earth plane for a short time has a desire to experience the female consciousness but sometimes does not enter into the female body, does not build for himself the stresses for a female body, but has the male body with a female desire, which of course produces chaos. We will write of another case of the entity having a male body and female desire in the little book we are writing. It is difficult to discuss it here."

(M.L.: Yes, we understand, but you realize, of course, that we only wish to know of these things so that we will know how to treat such cases with kindness?)

"Yes, indeed."

(I.P.: Lao-Tse, here is the photograph of yourself in control of Mark that is to be published in the first 1949 issue of FATE magazine; what do you think of it?)

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(I.P.: Mark was amazed when he saw it. He said, "Gosh, I look old -- I look older than God!")

LAO-TSE: (laughing): "We may not be older than God, but we are as old. So many, when they begin to realize they are creators within themselves seem to feel a sort of shame that they should even express that thought; they seem to feel that this should not be -- "there should be something for me to look up to." This is very fine and idealistic, but it gets you nowhere."

(M.L.: Yes, Lao-Tse, but it is cold comfort to know that we have these inherent powers, and yet be unable to use the least part of them.)

"Going back to the time when man forsook conscious godness to experiment with that which was entirely foreign to the creator, is it any wonder that on entering into physical life, he becomes lost? That is one phase of the problem of time -- that man may again understand the grandness of which he is a part. Is it not possible for you to believe that if even one that comes has attained the ability to do wonderful things, that the rest of you have the same ability?"

(M.L.: We do believe that, in theory -- but we remain unable to utilize this latent power.)

"I can see back in time and in my own country the appalling conditions which my people had fallen into. It is, and was, very obvious that it (Man's God-power) cannot be put into action, because what is not understood and grasped cannot be put into action. The mind must attain a certain kind of awakening." -- (4:30 P.M., Lao-Tse replaced by new control.)

(4:30 P.M.) Control, ARAKASHI: (Recites a prayer in Hindu tongue.) "I bring the blessings of my people and my gods, as you are speaking of Gods. I did not mean to shove out my good friend, Lao-Tse. It was an agreeable separation for the time. All the talking, all the thinking, all the striving seems to gain exactly nothing for man -- on the surface. It seems as though all the great, the Masters as well as the idiots and the beggars, pass on into what is believed to be the unknowable, the great silence. Such words add mystery, and also much vagueness; and vagueness ceases chaos and much blundering. Your Master, Christ, said man was to have faith, but not blind faith, but the feeling within. It is something that words cannot express; it is without expression. Man must advance individually, not collectively. He must acquire knowledge by one unit at a time."

(M.L.: I remember that one psychic research man said he couldn't wait to die; was that a wise saying?)

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ARAKASHI: "No, though a natural one. He wished to escape the suffering and discomfort of the physical body. As the Doctor here has said, life sometimes seems the continuous watching of suffering and unhappiness."

(M.L.: I think he felt that he wanted to learn more and felt that he could not in the body).

"Yes, but he was wrong. Because one of the principles and one of the great gifts that man has given himself through understanding is to lay the body aside and come back to it. Because until his mission in the body here has been finished, it is useless for him to go on."

(M.L.: He is the "Pilgrim of Eternity", as someone has expressed it?)

ARAKASHI: "An excellent expression."

(M.L.: "He says he has a home, but knows not where; it was so long ago, so far away, that he has quite forgot how to go there.")

"Yes, and the greatest retrogression that man underwent in entering physical life is that it drew a curtain on his nature. Now he must struggle through chaos and pain to find his way back."

(Dr. G. C.: With reference to the use of words -- have you anything to say in regard to Solomon's expression: "Of the making of books there is no end, and much study is a weariness to the flesh." Does that mean anything to you?)

"As I see it, I think that he was referring to the folly of words, mere words -- that outer living is wrong living, because it brings suffering upon the individual. There are, as he said, endless, endless words, both spoken and written, that gain a man nothing, because a statement may mean something to you, my dear sir, and to the lady over here something far different."

(M.L.: We are constantly confronted with that difficulty, of course, but words are our means not only of communication, but of thought.)

"I do not for a moment condemn the use of words, any more than I condemn the physical body and physical living. It is all a part of life, and life is experience. I do say that if man is to learn anything concerning himself, he must go within -- he must control the emotions of his physical self and look within. Then, if he so desires, he may talk. After he has controlled the emotional body, what he has to say will be most important and valuable."

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ARAKASHI: "All I can say is that it depends solely upon your state of awareness, your state of consciousness, how far you have awakened to an idea. All the sages, all the greatest philosophers who have come to earth have spoken in vain to those who have not reached that stage."

(Mrs. F.: But so many do try, do aspire, and yet do not seem to get understanding -- why is this so?)

"Because in entering this physical body, man has not thought these things out, has not applied himself. He may have applied himself to one thing, but not these particular things."

(Mrs. F.: But so many do struggle and try to become channels for truth and yet cannot.)

"Do you remember that in the special seance in June we said that 'genius' was a result of a man bringing himself up to the special level of contact with the Cosmic Mind, the Great Intelligence? There lies your difficulty now. All the striving and struggling and yearning to put into effect what you have learned is in vain unless you have reached the level of contact with the Cosmic Mind."

(Dr. C.: What we want to know is the method to attain this contact. That is our aim here now).

"That, my good friends, I regret I cannot tell you. On every plane that man enters upon, he runs against the same difficulty of going to sleep on this and awakening to that."

(M.L.: But we have people of a high level of intelligence practising meditation for years, trying vainly to produce psychic phenomena; something is wrong, nobody can say what.)

"I can only say that it is a peculiar state of consciousness that is separate unto itself."

(Mrs. F.: It seems to me that we are born or not born with it; is it something gained in past incarnations?)

"To a certain degree."

(Dr. C.: We speak, it seems to me, of two different things -- spiritual development, and the ability to produce psychic phenomena. Will you speak of that?)

"Each individual that meditates does so in his own way -- is that not so? Therefore he sees only what he desires to see, although he may not be consciously aware of that thing. He may not even be able to read the symbology or the pictures that he sees. He has reached the stage of mind where he has the ability, the ability alone to see, but not to interpret."

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(M.L.: Is it not possible that something in some people rebels against a certain stage of meditation?)

ARAKASHI: "Yes, you have put it into words -- it is the inhibiting force he has set up. That inhibition is there because he has no true longing, no true wish. It is an inborn state of fear, of not really being willing to face the unknown. The boy whom I speak through suffers from just that. If we could only help him to set aside that fear! But we are powerless."

(Dr. C.: What is his fear?)

"In a two-syllable word: the unknown. There is nothing that paralyzes the physical body so much as fear. If he had it not, his power would be limitless. But not alone he -- everyone could!"

(M.L.: Why is this fear paralyzing? Why does not an active curiosity lead him on?)

"Seemingly the atomic structure has the same fear of becoming nothing -- of losing its identity. I mentioned in my writing some time ago that when something expands, or experiences a change, there is a point of rushing back together again before separating. It has a strong distaste for the state of nothingness, of the unknown. This is the driving force that makes many men become something powerful, because they fear not having the power. So, the mind acts on the desire and he becomes powerful."

November 13, 1948 -- at home of MARK PROBERT, San Diego, Calif.

Control, at this time unidentified, preferring to remain anonymous, but later giving the name, or title, of YADA DI SHI' ITE -- speaking an unknown language during the first few minutes. When asked, "Have you been here before?" replies:

"Yes, I have spoken to you before."

(I.P.: I recognize your voice. You told us once about a great wheel to be found in Bessarabia, representing the history of Man, and about the ice circle that was at one time around the earth.)

"Yes, a long, long time back. Every new race of mankind has a new theory for the coming-up of man. Each idea is good for the time; it belongs in that time. It is most suited to the mind at that era of time. Untold eons of time passed before physical material substances such as you now know came into being. Time is not, with God; it is with man -- with, especially, the physical man upon this plane. He created his own world, and created his own time therefor."

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(M.L.: Did he create this dense world of matter after the etheric world?)

Control: "To some extent, yes. Now, as we have said in the book we are writing through this boy, man on the Low Etheric plane, or the High Archangels of the lower etheric world, found they could bring free motion into being -- free motion, or what you call the physical atoms that went to make up the world -- instead of having the motion of the consciousness merge you understand that word 'merge'? Merge, as we mean it, is mind-force becoming thing."

(M.L.: It flows into another form, but still retains its identity?)

"Yes -- but trouble came when man went too far into matter, forgetting the Self."

(M.L.: Would you be willing to tell us what identity, the conscious identity, consists in? Does it imply memory?)

"Memory, yes. Knowledge, too, of what is, what was, what will be; but not in the manner which you understand. Now, I do not know whether in your English language you have a word that would meet the idea and make it clear to your mind 'identity' ----"

(M.L.: Let me ask you this: In meditation, if one becomes the object meditated upon and the sense of being the observer vanishes, in what does the identity consist -- in the sense of the identity of the thing one has become?)

"If you do not know that structure to be there, the thing is still the structure. How are you going to know it is there? By observing first; the eye observes the thing. But first the eye makes the thing to observe; and in doing so, makes an illusion that it is something apart from itself."

(M.L.: Perhaps you would be willing to say this, that identity consists in the continuance of a specialized activity, but not consciously?)

"Yes, it could be described that way. I think of consciousness not as consciousness is considered here; but, at the same time, the consciousness of the Self must know the form it is entering into. For example: a thing is out here in meditation; in meditation you form the mental construct and project it into space (or have the illusion that it is in space). First you must know the thing constructed; you must first be the observer."

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(M.L.: That need not be a conscious process -- it may be an image that may appear of itself before one in meditation -- and from what source?)

CONTROL: "The Self, knowing all form, is quite capable and does of itself create that form. It comes not from something apart from itself, but it is the creator of it."

(M.L.: But this Self is far larger than consciousness?)

"Yes."

(M.L.: You are speaking of the Self on higher levels?)

"Yes. Now -- for a moment -- you would understand what a block of wood feels like. That is, you could enter into it and feel what it is like. It is the same in meditation. Were you to attempt the same thing in your physical world, you could also enter into a physical block of wood -- the same as an Adept can enter into the seed of a plant and become that plant, as long as he directs his consciousness with burning heat to that plant. But he must retain a part of the consciousness and know it, or he would always remain in the plant or block of wood."

(M.L.: This is contrary to experience. We remember being the crystal or the seed -- not being the Self. We have no awareness of the Self, only of the thing.)

"The consciousness, the Self, is not maintaining that kind of awareness of itself at that particular moment, but has an awareness of itself that is quite different from what you can understand."

(Dr. G. C.: Perhaps you recall, Dr. Layne, asking Lao-Tse if he knew who he was in a former life and you got a negative answer.)

"If you say 'who', you refer to a personality, and who can define a personality, except to say that it consists of two forces that are electrical in nature, and has what the human terms 'intelligence.' What is that of itself? Intelligence must have a comparison with something."

(Dr. G. C.: You make here the distinction between who and what -- will you elaborate?)

"The only way that I know for the man who is now on earth to acquire the true knowledge of himself as to who or why he is, or it is, will be by the further development of the brain cells."

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(Dr. G. C.: Would you say, from your experience on that side, that this whole subject of philosophy is speculative there as here?)

CONTROL: "There is much speculative philosophy on all planes. It is just that thing -- it is man's constant speculation about himself and life -- or I should say just about himself -- that gives him the desire to experience and grow and seek further."

(I.P.: In your earlier conversation you spoke of a wonderful life we had before coming into the physical, and that we will know of all this again.)

"I was referring to the Etheric World -- the lower Etheric."

(M.L.: Which we enter briefly at the time of death?)

"Yes, usually briefly -- but those who have a great desire to help their fellowmen sometimes stay in it longer. They can then return to Earth better fitted to help."

(Question from N.P. as to voice she hears at certain times, which always says the same thing. She asks for an explanation.)

"This one is attempting to use your voice-box to make himself heard. There is no doubt that you have left something undone in the past, something of importance. Did someone, a number of years ago, endeavor to get you to take up the study of Hindu philosophy, or the philosophy of the East?"

(N.P.: Yes, but I was too young at the time to be interested.)

"Do not be worried, do not fear, for this one is trying to help you. But you must relax and not fear."

(M.L.: Do you think it will continue?)

"Possibly -- if she studies and goes on with this work. If so, the voice will probably increase; if left alone, it will probably disappear after a time. When this voice comes again, put down the date and time, and please send it to my friend, Dr. Layne, will you? I wish to know more of this, please. Now I will ask you to excuse me."

(M.L.: Would you care to give us your name?)

"Not just now. You may call me 'The Helper' if you wish." (Withdraws)

(New Control) LINGFORD (former American actor): "Hello! Here I am. You have a song today that is very appropriate -- something about 'wishing makes it so.' You wished me into the room. I really haven't

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been able to get back sooner; there were other things I had to do. And now, this afternoon, the force is a little low."

(M.L.: A physical condition?)

LINGFORD: No, a lack of energy in the air, somehow. We have not been able to pull enough energy out of you folks to work with. You might think we don't need that for mental mediumship, but we do.

(M.L.: Would it be well to have a larger group?)

"Yes. It stirs up the mind and gives more mental vibration to work with."

(M.L.: We have thought of having a good many others come as auditors, but have only one or two ask the questions.)

"That would be a very fine idea. I think it might be well to regulate it, so that when someone has a question to ask, he submit it through Dr. Layne.

(Dr. C.: What about the character of the questions -- should we stick to the philosophical?)

"Not entirely. The only time we mention or bring in the personal things is when we have a person on this side who is very pressing in his desire to talk to someone in your group. Then we do not push them aside."

(H.P.F.: Have you anything to tell us about international affairs?)

"Friends, things are pretty bad in the international field. It's just a touch-and-go situation. I warn you people -- it's hair-trigger stuff. If it ever gets going before you do, you will never get out of the town you are in."

(M.L.: You are referring to the Russian situation? Didn't you tell us recently that you didn't think Stalin wanted war?)

"Yes, and I still think so -- but there are factions in this country who are interested in stamping Russia down in a "cold war" where she will be afraid to say anything, or of causing her to start a shooting war -- or make it appear that she is starting it. You have such factions in countries on both sides. But, hair-trigger as the situation may be, I don't think war will break out unless certain people in this country press it. And the reason they will press it is because they wish to get back and hold the millions in Russia under their sway again -- and I mean the Roman Catholic church. You do not know what is going on in that church -- what the Jesuit priests are doing!"

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(M.L.: You mean they are trying to provoke war?)

(I.P.: Don't they know that a few atom bombs would put them out of commission too?)

"No, because they think that America alone has the atom bomb and could win the war -- and undoubtedly America would win, but at a heavy cost. Now I must go." (5:00 p.m. Lingford withdraws)

(Nov. 27, 1948)

(2:55 P.M.) Control present: "The Helper" later identified as Yada di Shi'ite: "You remember me, Madam? I come from a long way off -- from the Basque country. I am also the man who told you about the wheel. Now, I want to tell you about the expression you were all just discussing -- "It is written" -- in the true occult expression it means 'It is in the nature of things; it is already there; it is written deep in life; it is not something new or old.'"

(Dr. G.C.: It does not mean penned?)

"No -- on the contrary, it is not written".

(I.P.: Were you in the Basque country when you were last on earth? I understand they are particularly psychic people.)

"The study of races is a very intriguing one and should be followed more closely. However, in the course of time man has wandered all over the face of the earth, mixing and breeding, so that now no one truly knows where their ancestors came from -- and that is as it should be, because all blood is one, and blood is life."

(I.P.: You have been a philosopher?)

"I have been many things, lived many places. I have been also in many places out of the world".

(Dr. G.C.: Do you recall your other existences?)

"You move me, sir, to make conversation . . . Any who go into the study of life, cannot help but come out with the strange conviction that experiencing life is repetition. One can only learn by repetition. And I, like all the rest, have been many things -- or have experienced various kinds of existence in different vehicles. A few of them I remember, yes. But I do not think it will be of any bene-

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Control: (con't)

fit to explain them and to tell what went on at the time."

(Dr. G. C.: What I was interested in knowing was whether you have the feeling that I and many of us have -- not wanting to come back?)

CONTROL: "It has occurred to me often -- but there are so many things that are left unlearned which the soul of man must learn, so that when he frees himself from this physical life he goes through many other planes until he has reached his particular ultimate."

(M.L.: Have you been long on the other side since your last Earth incarnation?)

"As you measure time, about 1500 years."

(M.L.: And you find it possible to recall your life experiences here? Is that common?)

"No, it is not. There are many on my plane, to say nothing of yours, who have no recollection of a former life."

(M.L.: Does this come natural to you?)

"Yes, but I diligently pursued the idea of bringing back those memories. One has to do much thinking in order to delve back into and recall in a good, clear manner the life he formerly lived in. It is as if tonight you have a dream and you awaken tomorrow and, if the dream is not sufficiently interesting to you, you will not care to recall it; but if it is, and you give some concentrated thought on it, you can recall it all in detail."

(M.L.: Meditation would be helpful in doing that, would it not?)

"Yes -- to truly get back into lives like that, one must endeavor to meditate; to reach a real picture, to practically put oneself back into that state, one must go into deep meditation."

(M.L.: But what if one has no seed to meditate upon?)

"It is best to start concentrating on what you want to know about yourself. That is one of the most necessary things. Allow your mind to idle, to sort of toy with things ----"

(M.L.: Receptivity but not concentrating?)

"Yes -- and if you dissociate your mind from your surroundings, you will find yourself going deeper into the thought world."

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(M.L.: Some think that it would be helpful to know our past incarnations -- is this so?)

CONTROL: "Yes, to some extent, but one must have a certain degree of development to do that. To let the average person have a view of his past lives might be shocking to him."

(M.L.: It seems, then, that all former lives are so unhappy that one hates to recall them?)

"Yes; when you come to my plane and look back on your present life some of the things you recall will give you a very disconcerting shock, make you very unhappy. You will say, 'How could I have done such a thing?' "

(M.L.: Do you notice any progression from life to life? One does advance?)

"Of course the whole thing is to be considered in a larger light than that. You would have to ask yourself, 'What is progression? What do you consider progression?' For one man it is something quite different from what it is for another."

(M.L.: What do you call the successful life?)

"The successful life is living in a harmonious manner, at peace with yourself."

(M.L.: Do you notice more harmony in any particular one of your lives?)

"Not necessarily so. Man does so many things in such a vast field of thought. And by his thoughts he acts; and by his acts he suffers or he enjoys life. Now, I am probably not at the stage where I can say that I am myself sure of a glorious and wonderful ultimate that I shall attain. I do not know; I do not know that there is any over-all pattern to life. The pattern rather lies with the individual, I think. Does it not seem that way to you, sir?)

(M.L.: Yes, and yet it seems to us that there must be some goal, some pattern for these endless pilgrimages into life.)

"As far as I can understand it, there is only one goal, and that is to return from whence you came. A lot has been said in these meetings about life in the High Etheric World; it seems to you that it is entirely separate and apart from man on this physical plane. But, no, that cannot be. No matter how another plane of consciousness exists, as long as it does exist it has a tunnel to this plane and all planes. And everything that is done on one plane affects the others,

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(Control con'td)
higher or lower.

"In the writings I am now trying to put through, this boy (clair-audiently) I am trying to make clear that all that has come through into this physical world was brought through by the Over-Lords of the High Etheric, working through the cooperation of the Archangels of the Low Etheric. Perhaps at some time the expressions I have used -- especially 'The Black Void' -- will be known and spoken of.

"If only a man wishing to come into a new field of vibration, a new state of consciousness, knew that the condition he would come into was a troublesome one! The changing of a thought action to a chemical action is man's downfall! There lies the point of his suffering; and for many, many generations he carries on with the remembrance of the physical suffering after he has passed over, if he has not learned differently."

(M.L.: It was a desire to explore, a desire to expand?)

"Yes, that was it. That is why all the great esoteric orders, as well as the beginners, wonder why -- as the Doctor says -- why all this suffering, striving, pain? It is the creative impulse, the desire to express. The mistake made was in trying to express in the chemical world. The self knows no suffering. This (tapping hand) knows the hell that man has brought upon himself."

(M.L.: Man's fall into what we call dense matter was a mistake, then. Can this mistake be corrected?)

"Yes -- a few, but only so few, know how to correct it; en masse, no. To begin with, this world you are living in -- at the time of its beginning, a few (and by that I mean tens of thousands) were used as what you call 'guinea-pigs'. They allowed themselves to be used to investigate into the chemical world. And they did not come one or two at a time; and they did not come only to this earth, but to many of the bodies in the sky, other bodies of your solar system. They came first by endeavoring to what you call 'materialize' themselves into this physical world. But that did not work. They were too massive in size; and when they did attempt it, in the beginning this Earth was so hot that they could not stand it for long. And when they tried to enter in a more refined body, they found they could not handle physical matter. So they were caught between two fires; they had to go back and try another way of entering."

(Dr. G. C.: As a physicist and chemist, it seems man is a fizzle.)

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CONTROL: "Yes, but when man desires a thing, he will finally attain it."

(Dr. G. C.: He will attain the goal of perfection, then?)

"Yes -- the goal of perfection for him."

(M.L.: Did these Ethereans come here as both sexes?)

"To begin with -- no."

(M.L.: Sex developed with earth life?)

"Yes."

(M.L.: Is our general idea of evolution correct?)

"No -- man is all in himself --"

(Dr. G. C.: Do animals evolve?)

"Yes, in his own consciousness -- like all other things -- the animal continues to evolve, so that he will later on in the physical world appear in a better body, in one which is better suited to the conditions of the times. He may appear at one time with two legs, and at another time with four."

(Dr. G. C.: Does he never come as a man?)

"No -- man is man; and the animal is on a different life wave."

(Dr. G. C.: Did the animal produce himself as man did?)

"Yes, exactly so."

(M.L.: What is the relationship between the body of man and that of animals in evolutionary development?)

"To begin with, if man once lived in the Etheric world, or 'Paradise' certainly he did not exist there without animals; and if he sent others on into the physical realm, he certainly also sent animals..... Some of those in the Lower Etheric World were of such a low order that on coming into the lower Physical World they built their bodies to meet the savage times, the terrible storms and quakes that rocked the world. So man, in his physical body, is even today what you would call animalistic. But there is no savagery or cruelty inherent in the animal; conditions have brought it on."

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(Dr. G. C.: Why were there one-celled forms first and, through evolution, other more complex forms developed?)

CONTROL: "For expression. Man starts out as a minute point in this world so that he may have experience in all phases."

(M.L.: All life is an experiment?)

"Yes".

(M.L.: That is an extraordinary statement.)

(Dr. G.C.: We start and progress in this sphere entirely through the suggestions of others, and many of our ideas and theories are those of others which we accept; do you, in your plane, find many such that you have not yourself worked out but accept as we accept them?)

"That is the only way, Doctor. By your acceptance or rejection you are what you are -- by what appeals to your so-called intelligence, your re-action to them. That is what you are. Man plots his own course and must forever pursue it."

(H.P.F.: Then the pattern of our lives is really self-imposed?)

"Yes, self-imposed by every thought that crosses your mind."

(Dr. G. C.: The thought kept in the forefront will prevail?)

"Yes; if that thought continues to come up and come up, you will act according to it. Now I think I will ask you to excuse me." (Control withdraws).

(5:05 P.M.) New Control; Temple dancer who chants in foreign tongue and goes through dance movements with hands and arms, to clear the aura of the medium.

(M.L.: Reads aloud a question from "E.C." as to the assertion that if a form of ritual or magical operation is written down, it nullifies the power. Perhaps someone will tell us whether that statement is true.)

"Maybe. I can say this -- in temple teachings, words put down, no good; is voice, good. Is write down, no -- nothing. (I not speak good English.) I use one word you understand: AUM. You put down the AUM, it is no good; sound, yes -- it makes vibration. So it is in all occult teachings; mantrams not writ down."

(M.L.: But it doesn't do any harm to write them down?)

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CONTROL: "No, it has no effect at all to write it; but has to have sound. Sound is deepest principle of all life, physical life too."

(Dr. G. C.: Writing it does no harm to the original ceremony or ritual?)

"No, but does no good. Only one thing -- in writing down, if comes into wrong hands, this writing, and they work against your thoughts. Your Bible says, 'Go, and tell no man.' If you wish to accomplish what you are planning to do, don't tell anyone."

(M.L.: Should the AUM be pronounced as one syllable or two?)

"It is pronounced Ah-oo-um, but some say Ah-oom."

(M.L.: What is the difference in the effect?)

"It depends upon what it is used for. Almost all this work depends a great deal upon the user; although a person who knows a little about it, if he uses the words right sends out the right vibration, he will bring to his immediate surroundings the conditions produced by that particular vibration."

(M.L.: I was once told that the careless or trivial use of the word AUM brought serious penalties. Is that true?)

"It depends again upon the use -- whether continued or not. If only occasionally, no; but if continued, yes. You know the Scriptural saying, 'Take not the Name of the Lord thy God in vain' -- so if you keep on carelessly using the name of Jesus Christ, or the AUM, you will regret it."

(M.L.: What about the use of the AUM in spiritualistic seances?)

"It is all right. If the thought is good, it will bring no harm, but will have good effect."

(M.L.: Would any word used with the same motive be helpful?)

"Yes, any word used to attract or hold the attention of a person is a message; the falling of a tree in the forest is a message; the noise of a brook is a message to hold the attention of someone. Sound was the first thing to bring the Universe into being. It held the attention of the Great Mind."

(Dr. G. C.: Could mantrams be used to advantage for self-imposed hypnosis?)

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CONTROL: "Yes, you can use sound to bring on the state of self-hypnosis. If you use that, you had better use the same to bring you out again."

(M.L.: You mean that if we use sound to induce hypnosis, we should use it to come out?)

"Yes."

(Dr. G. C.: In hypnosis, a continued vibration, a repetition of sound, centering the attention upon a bright light, etc., can induce the hypnotic state; is there any similarity between that state and the state induced by the use of the AUM or other mantram?)

"Whether it is a light, a noise, or a smell, all the senses are extremely sensitive to suggestion. They are all there for that purpose, and the suggestion as a whole is to keep you and hold your awareness to physical life. The same state can be brought on through any of the senses. The words used depend on the mind of the individual and the one he wants to hold under his spell. Is that clear?"

(Dr. G. C.: I was speaking of self-hypnosis).

"In self-hypnosis, the mind dissociates itself from its outer surroundings, attracting itself by its own suggestions, by the inner calling to the outer."

(Dr. G. C.: I understand that in one case -- with the hypnotist -- we are getting into the physical; in the other -- self-hypnosis -- out of the physical?)

"Yes, the one brought you in, the other took you out."

(J.R.: In self-hypnosis, would it help to bring on that state if one repeated the AUM, or something similar, monotonously?)

"You are producing your own sound and your mind cannot escape from that sound; so it would be better not to use sound."

(Mr. R.: Would using a phonograph record help?)

"No, it would not".

(Dr. G. C.: You said that if sound was used to induce hypnosis it should be used to come out -- will you expand a little on that?)

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CONTROL: "The self remembers what sent it out or expanded it, and waits for that similar sound to recall it -- like someone striking a gong and you listen; strike it again at a certain time and you come out. It is only better, not necessary."

(M.L.: It is possible by using the AUM and at the same time concentrating thought on a certain spot in the body to start vibration in that spot; is that dangerous?)

"It depends upon how you think of it. If you fear it, you will have trouble. And if you practice it for some time, you will find you can induce vibration without the sound."

(M.L.: Can it not be used for therapeutic reasons, for healing?)

"Yes, much can be done so."

(M.L.: Is the vibration not there all the time?)

"Yes; the vibration is felt first in the psychic body. The vibrating starts some time before it comes into the physical consciousness."

(M.L.: I believe this method of healing is much used in the East?)

"Yes, it is used to perfection in some Eastern orders."

(M.L.: That is very interesting; it seems to be little known here.)

(Mr. R.: Did not the Atlanteans use a sort of spool on a string to induce hypnosis by whirling it rapidly? I have been told that they did.)

"No -- A disc that comes up like this (gesturing with hands). You have a drawing in your book of something like a top on a silver string; the center of the top is white, like what you call light; when it is worked, the band at the middle looks as if it is coming out - z-z-z-z."

"It was used many, many times by medicine men. For healing a sick man, sometimes done by ten men for hours, while all the time they talked to the sick man, telling him 'you are well'; one man leaves, another one comes. They keep on telling him he is well; after awhile he knows the real truth -- knows first state -- is well. Now, I go. (5:30 P.M. control withdraws)."

(Sunday, December 19, 1948) page 31

(1:28 P.m.) Control ARAKASHI: (Enters with customary Hindu invocation, making the sign of the cross.) "Good afternoon. I have not been here for several weeks now, but in my world there are many things to occupy us the same as you have, so we cannot always be on hand.

"Now, I think, as you have asked for it, I will endeavor to give you a little talk on your Christ-mass:

"It is probably well understood by all of you that the man Christ -- or I should say the man Jesus and the Master Christ -- is today, after 2000 years, still sadly misunderstood and misquoted. My desire this afternoon is not to refute these statements to any great degree, but to add one or two things to what seems a more or less confused mess. The destroying of one set of so-called facts and the adding of new facts does not really straighten out the difficulty at all, because you have no way of actually knowing which is true. There is and has been a great deal of talk concerning the 'virgin birth' of Christ, or Jesus. It seems to be his saving grace that he was born of a virgin -- material virginity. It always, in my opinion, seems to cast a dark shadow over Him. It leaves him guilty of the blame of our so-called moral attitude toward women -- not only of his generation, but of all generations -- which, of course, is ridiculous.

"The 'virgin birth' merely means that the man was born in wisdom, a born genius; a man or an entity returning to physical life with great learning already possessed."

(M. L.: He had been here before, then?)

"Jesus, like all humans, had lived his round of births, -- an entity who had completed the karmic wheel, and who after reaching a certain age, fully realized that he had completed his earth experience. And then of course the White Brotherhood of that period fully realized also that here was a man who was to go on and not return to the world of suffering -- that, having completed the wheel, had great knowledge and understanding of the operations of the physical world; complete mastery of the elements, because he had complete control of the machine called the brain."

(M.L.: Was he known as a Great One in his former incarnation?)

"Yes, he was."

(M.L.: Was his earlier incarnation in our historical period?)

"H-m-m-m, yes. Your difficulty in making history is the attempt made to prove with time, and form time to your own way of thinking."

(Control ARAKASHI: (con'td))

"It is quoted in your Bible that Christ said 'You shall perform even greater miracles than I.' He healed the sick, raised the dead, and so forth, because he had complete control. And yet, in spite of his teachings, your churches come out and contradict and counteract everything he said by saying you are sinners -- that you are lost unless saved by His grace; do the people know what 'His grace' is? Saved by his wisdom. He taught that you, too, must learn life, must learn to grasp the significance of physical living; because this, your physical world, is of paramount importance to all the other planes.

"You say, 'Why must we come back again and again?' Truly, in your schools if you cannot advance in one class you must stay there until you do. And life is a school. Physical life is the most important part of that schooling. Things that you have neglected to learn there, after you have passed over into my world, you must come back and learn. You cannot learn it in the plane I am in, nor any other planes. And the thing you must learn there is mastery of life -- and mastery of self is mastery of life.

"It is hardly to be wondered at that Mary, the mother of Jesus, was bowed down to and made an idol of. People, not in their ignorance -- because that is a crude word -- but in their not knowing, always bow down and worship that which they do not understand, because they fear it more than they love it. To love is to be completely without fear. That your Christ tried to teach: 'Fear not, I am with thee' -- I AM, wisdom -- is with thee -- and in wisdom is nothing to fear."

(M.L.: What did he mean by "Even unto the end of the world?")

"The end of the world -- like man, like all things pertaining to life, worlds follow a cycle of vibrating life into a period of quiescence, and Christ tried to teach 'Do not fear this state of quiescence'; for nothing exists but what it is something; life cannot be blotted out."

"Your Catholic church, after putting those who are born with the inner sight and express that inner sight -- after putting them through much misery when they have passed over, in a few hundred years makes 'saints' out of them. What do they care about being made a saint? And so with the Christ. Do the churches think they do him great honor in making him a God when he was already a God? It is mockery! But not only the Roman Catholic church, but many others, also, carry it on. No -- man must begin to realize that he is born of love, and that love is attraction of its own love...."

(M.L.: Are not all great souls persecuted?)

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ARAKASHI: "Yes, because the black side of life tries to blot out the light and keep the world in darkness. But man was not born of evil, but, coming into physical life, he became blinded to his true source and lost himself in the jungle of physical living, never setting aside a few moments to find his way back, through understanding, to his Godhead."

(M.L.: Then evil is his own creation?)

"Yes, it is. In all things there are two sides, the positive and the negative. In your chemicals, in your mental activity, in all things -- and if you desire to work on the negative side of life, go right ahead. You will only bring a great deal of suffering to yourself eventually. Time is without end; the laws of nature do not demand that you complete whatever you set out to do in a moment, in a day, in a thousand years. You design your own ends and those ends you are left to enjoy or suffer in. Do you suppose, for instance, that your Christ while on the cross cried out 'O, God, why hast thou forsaken me?' He did not, for he understood perfectly what was to take place -- that he had no other choice than to sacrifice the physical body in a last desperate attempt to prove to the blind, the cruel and the stupid, not that there was a God, but that man was capable of becoming a God."

(M.L.: You mean those words of his were sheer invention?)

"Sheer invention by your priestcraft, by the opposers of good and of wisdom. God - good - merely means harmony -- to follow the harmonious course of life, which after all is the intelligent thing to do if you are going to enjoy life, if you are going to learn and live in peace with yourself.

"I am not desirous of criticizing any religion. Men and nations must seek their own course. It is not up to one individual to tell another that his way is right; even Christ did not do this. 'Follow me and you will live in harmony, you will live in peace, in Paradise.' Paradise up there many thousands of miles away? No - Paradise right here."

Good afternoon. (Touching his breast ARAKASHI withdraws).

(2:20 P.M.) Control, THERESA VANDENBERG: "Good afternoon. I am most happy to be here. It has been, as you know, some time since I have entered into the conversation of this little group, but I have been here and have listened. Much more is gained by listening than talking. We of the Catholic Order were taught one thing that was extremely good for our learning -- and that was continued silence unless there was something important to be said. For it is in the silence that we learn so very much. On coming over to my present condition I

(Control: THERESA VANDENBERG: Cont'd.)

discovered many things that I could not possibly have learned in my earthly time. I turned to the field of philosophy and science a number of years before passing over, but then, on gaining some knowledge, I did not think it worth my own good to desert the Church at that time. You can go into an organization and follow its laws, but you can also follow your own laws by your inner learning; even though your inner learning may nullify all the laws that are taught by that organization. And yet, if you find yourself in a position where you can do the most good by staying in that organization, it is the intelligent thing to do.

"Now, the lady over there mentioned the 'giving of the Holy Ghost' -- I think you will find that in many occult teachings the Masters or Adepts of these teachings have a way of giving the power of themselves to those whom they accept as disciples. Dr. Layne, in the teachings of Huna, the Masters of Huna can bestow the power of walking on fire to their followers, can they not? It is giving a part of their High Self to that of another. It is an awakening of the other's High Self. So you see, I know a little of Huna!"

(M.L.: This corresponds to the vital energy of the High Self?)

"Yes, and the way to revitalize that energy is by the proper attention to breath. Breath is life, and in your moments of meditation, I have learned, breathing is one of the roads to the golden knowledge. It stimulates the brain and frees it from toxic poisons."

(M.L.: You mean a rhythmic breathing?)

"Yes."

(M.L.: Counting, and holding the breath?)

"Yes. Holding the finger to the nostril, breathing through one, then the other, exhaling from opposite sides alternately -- is a good way; you are thereby producing a mental state of positive and negative."

(M.L.: You are speaking of our ordinary way of meditation here?)

"Yes. I wish that I had learned more while on earth concerning that particular practice. I did learn some little of it, but I was afraid to practise it."

(M.L.: There are many who are afraid of it.)

"Yes; it is not well to practise it unless under the instruction of someone who knows; for if improperly done, it may produce an amnesia, a breaking away from the surroundings which may be dangerous."

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(M.L.: I was referring more to the physiological effects.)

THERESA VANDENBERG: "Yes, it does affect the brain -- I think, through affecting the acid content of the cells of the brain. Does that not agree with medical opinion, Doctor?"

(Dr. G. C.: I think we have not gone deeply enough into that to venture an opinion.)

(M.L.: You mean amnesia would arise from that?)

"Yes, that is my belief. If there is anything in what I have said that you do not agree with, I hope you will say so. We who speak through this young man attempt to keep an unbiassed mind. We like to have a sort of debate. None of us, I feel, can be so sure about anything that we can consider ourselves right all the time."

(M.L.: We have sometimes had the phenomena of cold winds in the seance room; is there any relation to the "rushing of winds" mentioned in the Bible?)

"In opening the psychic door, you are naturally creating a condition. Our world is a mental world, and yours a so-called physical, and you are opening the door between the two worlds. I do not know that I can properly explain it in words. Perhaps there are others here who can explain it."

(Mrs. H.: Is there a difference between illumination and "conferring of the Holy Ghost"?)

"Yes, there is a difference, I believe. In illumination, the mind of the individual is opening of itself; but in the giving, there is a second party concerned. In the first instance; the mind is learning without the aid of physical substance in the 'giving of the Holy Ghost' there is a physical part of the self given to the other. Now, this 'physical' is difficult to describe. I am afraid I must leave it to someone else to explain to you."

(E.C.: Before you go, could you explain to us the "sin against the Holy Ghost"?)

"I believe that refers to the sin against the Higher Self. The Higher Self is truly the Holy Ghost. You see, my knowledge does not cover so great a field because I did not start my study till so late in life. I would much prefer to give over to someone who would be better able to answer. But the others who will come today would like to have you ask your questions again." (Theresa V. withdraws.)

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(3:55 P.M.) IAO-TSE: "Good afternoon! Before I say anything, I would like the gentleman over there to say what he is desiring to say. He said he had a point to bring up, but he did not have the opportunity."

(J. H.: Do we bring back with us in our next incarnation what we have learned on the other side?)

"If an individual, on coming into the physical plane finds the need within himself for greater knowledge, he will pursue that course to its ultimate end (ultimate as far as he is concerned). So, on any plane of consciousness that he enters into, he will continue to pursue that particular course, gaining a new aspect, a new viewpoint, which will engrave itself upon the Seed of the Soul so that on coming back into the physical realm, his mind will again pick up those strings and it will help him immensely to advance further in the physical realm; so that when he departs once more, he will find himself in a much higher state of being. Unfortunately, the world at large assumes that what is happening to its physical self is, for the most part, unhappiness and suffering. So the suffering he sees around him causes him to feel a desire to escape from it for good and all. Nevertheless, this condition is purely illusionary. The mind -- or, if you please, the soul -- entering into the physical world, comes into direct contact with the violent nature of chemicals, and the Self becomes so integrated in the chemical body that it feels that suffering. Nevertheless, no knowledge is gained apart from strife and struggle and suffering."

(M.L.: Is the progress of the individual always upward -- or is there sometimes retrogression?)

"There can be a retrogression -- yes; but only to a certain point; until that entity can no longer stand the physical pain; and when this point has been reached, the entity struggles to get out....to get away from the physical thrills and excitation."

(M.L.: Is it the same on all the planes?)

"It is the same on all planes. To reincarnate into the physical is no more a reincarnation than to return back into any of the other planes of consciousness. It is an up-and-down movement."

(Question from M.L.)

"You might call it that -- yes; when the soul has reached a complete understanding of what life is about -- such as your Christ -- But those who assume that the Christ will return to Earth in a physical form probably will wait in vain. Were he to do so, can you not see what would take place? He would undoubtedly be once more strung up up-

(Lao-Tse: cont'd)

on a cross; or maybe, in your more violent times, disposed of in an even more shameful way. If one church acclaimed him as their own, the others would persecute him. So, where in would lie the glory of man or the Christ himself in returning? To what end? The Christ is re-born upon Earth every time a soul reaches up for more wisdom, more comprehension of life, not through mass salvation. From what can any Master save the world at large? Can they stop the violent, inconsiderate, low physical passions? No. Man must grow out from that condition, the same way as he has come up through all life, through the process of evolution, the over-evolving, the ever-becoming.

"Don't seek to change another of your fellow-men; seek to change yourself. Then the other may seek to change to the same degree as you."

(Dr. G. C.: Is there such a thing as earning karma on the other side?)

"If you have not learned anything on your earth plane, and do not care to learn anything, but only to follow animalistic passions, you will continue to do the same in the next state of consciousness, reaping the conditions that are brought about in that particular state of mind."

(Dr. G. C.: What I meant was the law of cause and effect.)

"Always you will find the law of cause and effect, on every plane. For you are the law of cause and effect. Everything you do is the effect of the demand of your mind to express itself. The designs of others may look low to you, but that individual is trying to express a situation pleasing to himself, and because his acts infringe upon what you call good-and-evil, you must do one of two things: depart from him or have him incarcerated. Your man made laws are necessary to prevent the human race from becoming purely animalistic and living off the weakness of his fellow-man. Man can only discover himself through the wondrous God-given art of meditation."

(Dr. G. C.: In passing to the other spheres and then returning, could we be working out some of our karma in that other sphere too?)

"You are always working out, not the one life here and now, or the one before, but your every act is produced by thought; so you are working out your design through all the planes, for your actions on any plane affect the entire system."

(E. C.: Then we build our own archetypes?)

"We do indeed. Man is solely responsible to himself."

(J. H.: Is compassion the greatest virtue?)

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LAO-TSE: "It is one of the greatest virtues, because to have compassion is to have wisdom."

(E. C.: And the others?)

"You cannot put your finger on one thing and say it is separate from the rest, for all is linked together and it depends on how you forge that chain, what substance you put into it, mind substance."

(Dr. C.: If one were actuated solely by the spirit of kindness, would that embrace all other virtues?)

"Yes, because to have kindness is to have understanding -- the understanding of the emotions, what the consequences are of causing another to become lost in the agitation of his vibrations."

(M. L.: Tell us, what is the nature and root of gratitude, Lao-Tse? I ask you because I do not see how this emotion can arise in any evolutionary process.)

"But the mind knows what the action of ingratitude can be upon itself. To be grateful to another is to be grateful because the other did not do something that would cause the self to be momentarily confused or agitated, or become more aware of the physical self. When you are well, in a state of health, there is no feeling. It is when suffering comes to the physical body that the self becomes extremely aware of the physical vehicle it is operating. So the self becomes grateful to those who do not so agitate its machine. Do I make myself clear, sir?"

(M.L.: You have explained it from the negative side; I was referring to gratitude for favors received. The fault is probably mine that I have not understood.)

"I do not think, sir, the fault is yours, but it lies in the words and your ability to paint a picture that I can grasp. We sometimes go far afield when we think someone's questions are foolish or badly put, when it may be our own inability to understand the question put -- which may be my difficulty with the good doctor. Possibly, on re-stating the question I may be able to grasp it."

(M.L.: Suppose I am aware of physical welfare, and have this emotion of gratitude -- whether to God or man, I do not know exactly -- from whence does this emotion come, and why does it function?)

"I see now. What you are referring to, I believe, is the momentary excitation of the self, or the thrilling the self feels, when for instance, one walks in a beautiful place on a beautiful day and there is a feeling of gratefulness for being alive."

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(M.L: Yes, but it is often accompanied by a feeling of humility.)

IAO-TSE: "The soul, not yet knowing its entire course, looks at the picture with awe, and if the physical vehicle is at rest, there is also a feeling of humility. But it is more a feeling of oneness with life; a gratefulness for the lack of suffering, which is, again, an emotion. But it is a very great emotion, because it causes the Self to look up and away from the physical self -- a striving for the ultimate; a striving for complete quiescence and freedom. Man cannot find himself if the physical is continually agitated. It disturbs him; it keeps him bound to the illusion of physical living. Have I yet answered your question?"

(M.L: For myself, I must think about it a great deal. To me, hate, fear and such emotions have a nexus to the physical; gratitude appears to come out of nothingness and to do nothing.)

(H.F: Could we say that gratitude is an appreciation of the Eternal Harmony?)

(M.L: Why should we appreciate it?)

"Because it frees us from the bounds of the purely physical."

(M.L: Some people think it gives them a sense of inferiority.)

"Only because that individual is at a loss to appreciate the source of supply."

(M.L: Men do not like to be grateful, it seems to me, because it confirms their inferiority.)

"Simply because they do not comprehend themselves or those around them. Their physical egos resent the so-called 'debt'."

(M.L: One more question: is gratitude an emotion of the highest spirits with which you have contact?)

"No -- it cannot be classed as gratitude. Your sense of gratitude is more closely related to your physical life; and it is also due to your lack of understanding of the individual's place in life, his position in the flow of life. No one owes anyone anything; it is not a matter of owing. It is like saying of two cogs in a wheel working together that this cog owes its existence to the other; they owe their existence to working together. We cannot work separately. I believe even your atoms show that there are always the two working together -- the neutron and the proton -- your exchanging of cells"

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(Dr. C.: Is the emotion of gratitude different in different individuals?)

LAO-TSE: "Yes, there are always grades and degrees. You will find in life that nothing happens in leaps and bounds, overpassing something else. Everything works in harmony, even though you do not see what goes on beyond. Life flows in one harmonious stream. It is only when man gets out of the stream that he feels suffering for he is getting apart from himself."

(M.L.: Have you any special message for the New Year to give us, Lao-Tse?)

"Only that each one of you, on the opening of the New Year, set aside at least a half-hour for meditation upon the advancement of your own minds. Later, if you want to give vent to the physical in what you call pleasure, it is all right, it is good; all life must have its expression. But I have found out through the years that man, on coming to the close of a year seems to find that it calls for debauchery, for mad revelry -- not the true meaning of the New Year. It truly means a new life, a new step. Your Bible says, 'Seek ye first the kingdom of heaven and all these things will be added unto you.' When you have attended the spiritual part of yourself, you may go forth and make joy, and you will find in yourself a greater joy.

"I do sincerely wish the blessings of the Self upon all of you. May God bring you wisdom and understanding! I do mean your own God-Self. Good afternoon." (Lao-Tse withdraws.)

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SEANCE MEMORANDA from the

INNER CIRCLE

through Mark Probert, medium

No 12

Dec 5, 1948 -- Jan 16, 1949

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* * *

The Controls in the order of the appearance: Lao Tse, Yada di Shi ite, Professor Luntz, Ramon Natalli, Rajah Natcha, Theresa Vandenberg, Charles Lingford.

INTRODUCTION TO 1950 EDITION BY MEADE LAYNE, FORMER DIRECTOR, BSRA:

"These booklets contain reports of trance mediumship only and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium, who has received no compensation for four years of service, apart from donations at a small number of public seances. To conserve space and reduce publishing costs, the names of those present at these sittings are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. . . "

BORDERLAND SCIENCES RESEARCH ASSOCIATES
FOUNDATION, INC.

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* * *

TRANCE LECTURE OF DECEMBER 5, 1948

TIME: 1:45 P.M. PLACE: Mark and Irene Probert's apartment,
931 - 26th St., San Diego 2, California.

Lao-tse: "How do you do? I am indeed happy to see so many here. It is our opinion that these meetings are going to grow to a very large extent. The force here this afternoon is extraordinarily strong."

M.L.: Does that make it more difficult?

Lao-Tse: "It does not make it more difficult nor less so, but the force is extremely strong. The energy is what I might call dripping."

M.L.: This comes from the larger group?

Lao-Tse: "Yes, yes, indeed; more bodies throw off the very strong energizing substance for us. Now I will have a good feeling of calmness come over the boy shortly so I will be able to speak with less gasping for breath. (pause) a

"Now we will endeavor to take up whatever subjects are most important. I will do my best to answer what I can; and what I cannot, I will turn over to those who are better at it."

J.R.: Is the medium set aside and are you in control of the vocal cords or the part of the brain that controls the vocal cords?

"We control the brain and the vocal cords and also the entire body. In other words, we set aside the boy's operating of his body and take his place."

J.R.: You take control of the body and the brain -- the physical brain?

"Yes; we operate from the brain."

J.R.: Is it a kind of hypnotic state? Do you dislodge the medium in that way?

"Not exactly what you would term hypnosis -- no; but how shall I say it? To bring the consciousness to the point of quiescence where it is not at all aware of being the body. The consciousness of an individual is so centered in the body that it believes itself to be the body; we set aside that belief. Consciousness is not here in the head alone; it is everywhere throughout what you call time and space, because consciousness is time and space. So it is just as easy for a living person in the body to project his consciousness to one who is still living in the body and operate that way."

Dr. G.C.: Would you mind discussing the consciousness from the point of what we will call locality -- the consciousness of individuals on your side who have reached that sphere perhaps within recent years or perhaps many centuries ago? Do you there find yourselves in contact continually, or only as you wish it or think it? With Lingford, for instance, who passed over only 40 years ago?

"Only upon so desiring. For one of us on this side, making a friendly, pleasant contact with another on this side is a matter of desiring to meet so-and-so and to pick up the conscious flow of that life spark. All life sparks have a pulsation that is individual and connected with that particular entity, and by that vibration or spark wave the individual is known and located."

M.L.: If the individual is preoccupied or unwilling, do you sense that?

"Yes."

Dr. GC: Then, from your standpoint, making the contact is simply a matter of condition, not locality?

JR: But it must be a location as well as a condition.

Lao-Tse: "Yes, but so wrapped up in the consciousness of the individual that they assume and create what we may term an illusion of locality for themselves!"

ML: Is illusion always three-dimensional?

Lao-Tse: "Yes; man cannot escape the three-dimensional."

JR: Physics teaches that condition is almost identical to location.

RO: Am I not right when I say that we should use the dictionary meanings of words rather than become confused by individual interpretations?

Lao-Tse: "We have little other choice than to use the common meanings of words and then try to convey what that word means to us to the other person. It may mean something entirely different to someone else. That is the very bad side to the whole situation; the words paint a certain picture in your mind and you try to convey it to the other."

JR: Well, this room is full of sounds -- music and voices --but we are not aware of it until we tune in by radio; then it becomes three-dimensional -- first it is three-dimensional, then fourth-dimensional and then again three-dimensional.

Lao-Tse: "It seems every time a created thought is projected into what you term space, it becomes a three-dimensional object. The only fourth-dimension that I can assume is thought itself; and thought thus is motion, but to produce it, to cause the thought to take what you call physical form -- immediately it becomes three-dimensional. The senses of the physical body have no way of getting beyond the three-dimensional phase of existence. No matter on what plane of consciousness you are, you run up against that."

Dr. GC: You are freed on your side from the confusion of definitions, are you not? Many of our discussions and arguments spring from different definitions of words.

Lao-Tse: "Yes. The closest thing to our method of communication in your three-dimensional existence is what you call telepathy."

Dr. GC: Then on your side you are free from misunderstandings?

Lao-Tse: "Not quite -- because the thought projected might have a certain quality to it that would be completely foreign to another's way of thinking. For instance, you have today in your modern times a phonograph record; suppose you have in your mind a picture of that record and you project it to some jungle savage -- is he going to know what that record is? No. He sees the symbol of a black disc. He does not know what it means. Do you see?

"Now, please to excuse me for a little while. There are others who wish to talk." (Lao-Tse withdraws)

2:12 P.M.----Control, "The Helper," speaking first in foreign tongue, then in English. "The Helper" later identified as YADA DI SHI'ITE.

CONTROL: "Now I speak English. I am sorry to hold up the meeting, but on taking over control, it is extremely difficult for me, or I imagine for any control, any what you call entity (though we do not like that term) who has been accustomed to speaking his own language for so long to arrange the mind so it can speak the foreign tongue .

"You, sir (to RG) I am glad to see you back. I have several things to talk to you about, and of course to the group. When you were here last, you remember I spoke to you about a large wheel. Maybe now I might explain it here, and perhaps some of these people may know of such, or have heard of it in the various teachings -- I don't know.

"This large wheel is in Bessarabia. It is made of sandstone and carved on the ground, and divided in four parts. On three parts there is writing; on the fourth part of the wheel there is no writing. This wheel is a representation of life, and the parts with the writing represent what a man knows about life, and the part with nothing in it represents the unknown.

"In one section it tells how this earth was once surrounded by ice, completely locked inside by it as in a bowl, only completely. This caused the whole earth to be tropical for all plants to grow in great profusion, for life altogether to develop rapidly and in great abundance. And in the passing of the ages, the ice-fields gave way and crashed to earth, causing what I suppose to be your first Ice Age. In time, your scientists will find many animals and, no doubt human beings, who once lived at that time; but these will be found in the desolate part of the North and South Polar Regions, up beyond Siberia. There will be discovered a civilization far older than anything yet discovered -- yes, the remains of one."

ML: Inside what we call the Great Ice Barrier?

CONTROL: "Yes -- buried now under tons of ice, but in the history of man it will be unearthed."

ML: That area was considerably warmer then?

CONTROL: "Yes, jungle-like."

ML: Were our tropical regions then cold?

CONTROL: "No, the entire earth was warm, like what you call a hothouse, because of the enclosing shell of ice."

ML: Can you give us an idea of how far distant from the surface of the earth this shell was?

CONTROL: "The distance I do not exactly know, but we have been taught to believe it was something running into the millions of miles."

EC: It must have come down with tremendous force.

CONTROL: "Yes, it did."

IP: We are much interested in the wheel you spoke of; can you tell us more?

CONTROL: "Other sections of the wheel tell of the existence of man on earth many millions of years before recorded time; it tells of man's coming to earth; of his big size; tells of man projecting self into the material world, but not in a material body; tells of how he attempted to pick up substance, but could not do so."

HPF: Because he, himself, was ethereal?

CONTROL: "Yes."

ML: Who formed this wheel -- the Ethereans?

"No, but people who came a long, long time after."

ML: It still exists -- this wheel?

"Yes."

EC: How old would you say it is?

"Probably into 100,000 years. The question of time -- trying to make out time from our way of thinking to your way of thinking is very difficult. Time as you know it is good for you, good for your existence; time as I know it is suited to my existence. But man, when he understands himself, can live in various phases of time, setting aside the body sometimes, and sometimes not. Sometimes the consciousness, as you call it, goes on with fun and play and what you do, while the mind projects part of itself into another phase of consciousness, as you call it, learns different things, and comes back."

EC: Would you call that psychological time?

"That word does not exactly fit into the scheme. It gives a partial idea, but not clear."

ML: I suppose all time schemes are psychological?

"Yes, they are."

JR: It is a matter of events, not time -- that is, events are time. It is quite a problem -- this time thing.

"Yes; the mind can create for itself in what you call the same time a series of times; but the body consciousness is not necessarily aware of any of them, until they all return to the Self; then the physical self says, 'I dreamed I was here and here,' or 'I have solved that problem.' The consciousness has gone out and solved it, but not as he thinks of it."

JR: But the man controls his consciousness?

"Consciousness is not under the control of the physical individual, but merely works through him."

IP: When you first came to us, you said you came from Yucatan, and at the last meeting you said you came from the Basque country -- was it in two different incarnations?

CONTROL: "Madam, I have been many places and every place and no place. I do not mean to be contradictory or facetious; I am just trying to explain that you, and all the others here, have been as many places as I; there is no place you have not been."

IP: But you did mention those two places, and I was wondering if you were conscious of two different incarnations on earth?

CONTROL: "There we come back to incarnation again, or whether or not I went to those two different places in one body -- I have done both. I once lived in Yucatan -- also in Bessarabia; also I came from the Basque -- from an ancient people. I followed down with many from the Himalayas --

IP: Where the Basques originated?

CONTROL: "--a great white race, many with blond hair, blue eyes and fair complexion. But in crossing the various countries the different races became somewhat mixed. I was going to say tainted, but that is crude. One race is not superior to another; all blood is one blood; all life is one life. The illusion comes from thinking they are pieces of life."

IP: How long ago did this crashing of the ice to earth occur?

"That I cannot say."

RG: Do you know or remember the last life you lived in physical form here?

"I am sorry to say I cannot."

RG: Do you know why you cannot? It would seem you could more easily recall the recent memory than that of Yucatan.

"Possibly for the same reason that you cannot remember what kind of dream you had night before last."

RG: But it has been a very long time?

"I imagine it was a very long time, but I cannot say that definitely, because that would postulate that I remember that also."

ML: Length of time is not a factor in your remembrance?

"No, it is not."

JR: What are you doing in your present state of existence?

"I spend practically all of my time -- my phase of time -- in trying to comprehend not only your Earth, but the universe as units and also as a whole; not only human life, but also the other forms of life. You have a strong tendency to consider only the human events."

JR: Your quest is the only true one -- to acquire knowledge.

"Man cannot pursue a more self-satisfying study (see, it comes back to self again) than to try to comprehend in some way the meanings of things."

EC: Will you tell us more about the wheel?

"This wheel appears to me to be like all other attempts on the part of physical man to make recordings of past events. Man is forever carving his name upon the earth -- probably and psychologically because he fears annihilation. In spite of all his study, all the occult schools that put forth the fact that man does not what you call die, still he holds within himself a little spark of uncertainty as to whether he may not die."

EC: Not with the thought of making a record for the future?

"Yes, he is trying to hold on to his physical realm, so he plows and digs and carves."

IP: How large is the wheel?

"Possibly a hundred feet in diameter. Possibly the thickness of the wheel is about -- not more than a foot or two at the most, and the center part that crosses the wheel is about the same."

EC: Is it hidden, or on the surface of the ground?

CONTROL: "On the surface, where archaeologists will discover it."

Dr. GC: What prevents its erosion?

"That I do not know."

EC: You have given us a description of two sections; can you tell us of the others?

"No, I am sorry I cannot tell. I do not like to be mysterious, but the third part of the wheel holds secrets that cannot be disclosed by me now, please."

EC: Were they known to the people in those days?

"Yes."

ML: Was the language Mongolian or Tibetan?

"It was very similar to the ancient Sanskrit."

EC: Will it be discovered in the near future or a long time off?

"My personal opinion is that it will be discovered within the near future -- that is, in about ten years."

EC: Will it be understood?

"Partly -- yes. You will please to excuse me now." (2:55 P.M.)

(3:05 P.M.) CONTROL, PROFESSOR LUNTZ: "

"Good afternoon. Our little circle grows, and we are very happy to know that so many take an interest. We have been very attentively listening to the talk here this afternoon. We all, like you all, have our personal opinions, and the lady who was standing by the table a moment ago -- did I understand you to speak of good and evil?"

Dr. FEC: Yes, I did.

PROF. LUNTZ: "For many years of my physical life I was a teacher of the Bible, of Christian religion, and at that time I was quite sure I fully understood good and evil; that they were things of themselves. However, on coming over here I have learned quite a bit different -- that these things are abstracts -- that they do not actually exist, but are merely illusions of the mind, and of the individual mind. You may understand that when you say to yourself, 'This is good,' 'That is bad,' to someone else it may not at all be so. To him, the evil may be good, and the good may evil. Because one animal attacks and destroys another animal, the one that does the destroying, to the other is evil. War, which kills millions of people, to your eyes is evil; because you see in it the destruction of the human race, and the human race is merely yourself. Man wants to continue to enjoy the physical body, so anything that upsets that desire is to him evil. Now, I ask any of you to tell me what you consider a definite evil."

HPF: Selfishness; getting one's own desires at the detriment of another.

Dr. GC: May we conclude from what you said that the consciousness of guilt is entirely an individual thing and according to the education of that individual?

PROF. LUNTZ: "Yes; there are so many things that modify what you call good and evil, and of course education is one of these."

ML: If the human race is going anywhere, there is what we might call a directional evolution; then, would not anything that went contrary to that directional evolution be called evil?

JR: First, doesn't it seem that there is always the law of resistance, then this resistance is met by aggression, resulting in a great principle to aid evolution-- because if there were not resistance, there would be no aggression, and therefore no progress?

PROF. LUNTZ: "Yes, sir; I do not think I could give a better answer. There is, however, one other thing to consider: we do not know what direction evolution is taking now what its ultimate course or goal will be. So, how can any of us come to conclusions that one thing is right and the other thing is wrong?"

ML: But you do think directional activity does exist?

"I do not know, sir."

RG: Must not I, as an individual, contribute to whatever seems good and unselfish to me; and would not everything that did not contribute to my understanding and adjustment to the universe be evil?

PROF. LUNTZ: "Yes, exactly so. We come back to what I said in the beginning: that good and evil can only depend upon the individual -- his desire to live, to attain the satisfactions of physical life. Regardless of what you think you know, you do not know that you continue to enjoy that so-called living apart from the physical body. So, whatever is appealing to you, giving you peace of mind, causes you to live in comfort with yourself."

JR: Doesn't our conscience act as a guide, and when we follow the dictates of conscience, do we not come out right?

"Yes -- I would say so."

H.McC: I believe that we, as individuals, talk and act as we think today, not last week or last month; and though we may do things that cause friction, if we do cause aggression, that brings progress.

"Yes, exactly."

Dr.FEC: But when you consider a nation as a whole -- some nations have a destructive line of thinking --

EC; But a nation is made up of individuals.

H.McC: It seems to me entirely a matter of the individual's peace of mind -- that each one of us should so live as to attain peace with our conscience.

"Yes, that is it."

Dr.GC: The premise we have been discussing is all right for us adults, but would it not be a dangerous one to put before children?

PROF. LUNTZ: "No, because if the child is taught that other individuals have the same way of sensing what you call "good" -- which is peace and satisfaction within the self -- if the child is taught that each one of his neighbors desires to be at peace and to enjoy life and physical satisfactions, and that he must or she must have the kindness of feeling to allow its neighbor to enjoy the same things, and not to over-run each other --"

JL: Is not the environment a dictating factor?

"To a certain extent."

ML: I have a question from one of our correspondents. We would appreciate your opinion, Professor Lunts, if you care to answer it. He asks if immediate embalming after death is wrong, in that it prevents the recording process of the life just ended, before the silver cord is severed?

"To embalm the physical body, or to cut into it at all before a period of at least three days is not good -- especially as people are being taught the things they are; as long as the person is taught that he is the body, there is some time needed to dissociate himself from that body. The energy does not leave the body all at one time, and as long as there are consciously living cells in the body, it is going to cause some pain to the individual passing out. But this is not always the case. When the individual has been taught and knows that life continues after passing over, he does not suffer those pains, because he can immediately free himself from the belief that he is the thing observed. In a violent death, as a rule, the individual may suffer considerable coma of the psychic body. In other words, the projected body goes to sleep and is not awakened for some little time; but this is not always the case. Some cases of violent or instant death cause an individual to become much more aware of himself than when in the physical body. These people are immediately able to make themselves known to loved ones, wherever they may be."

ML: What about cremation; does it have any effect upon the person passing over?

"It does if the person has a horror of fire or burning, and in that case the person suffers, but the etheric vehicle itself does not suffer. I do not think that anyone should be cremated or buried in less than three days."

Dr. FEC: Is not cremation a better way than just burial?

"Yes, decidedly yes, because as long as the physical holds together at all, the individual feels some attachment to it, particularly if he has not been taught otherwise."

(EC asks Professor Luntz's advice with regard to a spinal injury incurred some years ago in diving.

PROF. LUNTZ: "The trouble seems to me to lie in the spinal fluid."

EC: The flow has been cut off?

"Yes, there is a cut-off of nourishment to the nerves in that section, and the spinal fluid is not flowing properly in that particular section. It has also stopped the proper flow of blood in the very fine veins that run through the spine."

Dr. MM: Would bio-mechanical chiropractic help it?

"I am not too familiar with that -- but I do not think it would."

RG: Is the present condition due to something that could not be corrected?

"No, but one has to remember the psychological side of it, the thought put in her mind at the moment of its occurrence."

EC: Some of my friends say it is a result of Karma; I don't believe it is.

"I don't agree with that, madam; you took certain steps and those certain steps led you to have the accident; but it has left a mental effect upon you. You spend much time thinking of that moment in the air and the 'cracking' of the spine -- the sound of it. It is my opinion that if you could get under a good mental healer, one who understands the use of hands as well as minds, it would clear up that condition. Do others agree with me?"

(Chorus of Yes, we do!)

EC: But I wish you would tell me why I didn't die when the doctor said I should have.

Prof. Luntz: "It is very disconcerting, is it not, Doctor, when patients act that way? But, seriously, so much depends on the desire of the patient; separation from the body takes place most readily when it is desired."

RG: Is it possible, when one very greatly desires death, to leave the body before one is actually dead, and for another entity to take over that body?

"Yes, unfortunately that is so, but the strange entity cannot hold on to it very long, because the chemical constituents were suited to the individual who produced and inhabited that body. If we are to believe in reincarnation, we must find a substantial reason as to why and how incarnation takes place. The entity desiring to enter into a physical body has to first build stresses for the physical substance to adhere to. So it is his own mental stresses that this other entity has entered into. For that reason, the strange entity cannot hold on to it."

LG: A noted scientist has said life is a constant internal adjustment to external conditions, and those who study planetary influences say that those external circumstances are determined by planetary influences. do you have corresponding influences from the planets in your state of life?

"The planets -- and, for that matter, all that is -- originated out of man's desire, out of man's will to create for himself a new experience. Most of what I would like to now say here, if there were time, is being written by the boy through dictation from us on that very subject."

"All material things have their effect upon all individual life; no matter what plane of consciousness you go into, the planets and all else will have their effect upon you in one manner or another. Everything extends or throws out from itself a vibratory wave that makes its touch and contact and effect upon everything. Life is all one terrific pulsation, made up of endless small pulsations."

"I do wish you had more time this afternoon...but now, for a little time, I will go; and may God bless you all and keep you in harmony and health. Good afternoon." (3:50 P.M. PROF. LUNTZ withdraws.)

Sunday, December 12, 1948

1:40 P.M. Control, RAMON NATALLI, 16th Century astronomer.

"Good afternoon. I am very interested in what you were talking about a little while ago. I wish to say a few words about these strange voices and forms which act as protectors to you who still live in the body. Our Christian Bible says that God marks even the fall of the sparrow. Consciousness is everywhere present. The mind which occult teachings call the Universal Mind is in constant attendance upon each and every one of you. This Universal Mind can take on the physical appearance of a friend or loved one -- as in the instance you were speaking of -- or can assume the voice. This Mind knows all that is happening and where it is happening. Often it is termed a "guardian angel;" it is still the Universal Mind.

"Man knows so very little consciously about himself, but in the condition which you call the sub-conscious he knows all about himself. Sound -- do any of you know very much about sound?

ML: Not much; we are learning a little about it now.

"Sound -- the power of sound -- according to our particular group, the 'Inner Circle' to which I am highly honored to belong, and which is now trying to give forth the idea through this boy in writing, sound helped to build the universe."

H.F.: "The Logos" or Word of God, as the Bible put it?

"The Logos -- the Sound -- yes, indeed; splendid! The Sound, the Word -- in time, I am sure that your scientists will find that sound is the very root of existence, and in the course of time that man coming to this planet, becoming continuously aware of what he calls physical life, is also held here on this planet through the hypnotic spell of sound. Were he to break that spell, he would be able to free himself from this particular plane."

ML: Can you explain a little more what you mean by "hypnotic spell?"

"Everywhere you turn, there is sound, is there not? Even out upon your vast deserts, there is sound."

ML: I suppose so, but deep underground there is almost complete silence.

"Let us take it another way and say that all of your five senses, in a way, keep you rooted to this plane; and through these senses man receives messages as to what he believes is going on outside of himself -- which is not really outside, but an intensified inner life, which gives him the idea that it is a projected something."

ML: You are reducing all to the basis of sound?

"Not entirely, but basically, yes."

ML: Sound is a vibratory movement of the ether -- could you define it so?

"Yes -- originated by the Higher Lords of the Etheric."

GC: Are the terms sound and vibration interchangeable?

"Yes --"

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ML: You are using the word sound only as applied to our hearing?

RAMON NATALLI: "Yes; but the mind can produce sound without any apparent physical cause."

ML: Sound audible to others as well as to the mind producing it?

"Yes, in a way."

ML: That would apply to the warnings that H.B. spoke of? H.B. had mentioned two incidents in which the supposed voice of his mother had called him from a dangerous location.

"Yes"

ML: Will you explain what mechanism is back of the voice? Is there no entity on either side connected with this voice?

"The mind, the self, as I said, is quite aware of the so-called outside of itself, as well as the inner. The coming event creates a condition in the etheric -- or, I will say, in the atmosphere surrounding you. This mind knows instantly what is about to take place physically."

ML: The mind of the person concerned, on the "sub-conscious" level?

"Yes. In the same way, in connection with all things lost, the other self, or the Self that has been given endless titles and tags, knows exactly when and where a thing was lost."

GC: May we say in this case that the inner self warned the other self?

NATALLI: "In a manner -- yes --"

ML: It came from the "sub-conscious" level?

"Yes, and knowing that the person would only react to a certain voice or sound it took on the voice of his mother."

ML: It may easily happen, then, that many phenomena, as well as seeing people and places at a distance, really originate in our own consciousness?

"Yes -- that is exactly what I meant."

ML: Is there any way of distinguishing between the two kinds of consciousness -- clairvoyance and inner perception?

"In a manner -- how shall I put it? The mind of the individual is working with his higher self for the benefit of his own personal physical well being. But in seeing what is termed a discarnate entity, the mind is contacting another self. In clairvoyance, in clairsaudience, sometimes a discarnate being carries on conversation with one still in the body; but the thing that must be watched is that the self can also assume a separate being and carry on a conversation with itself. Do you understand that?"

GC: Is it imagination?

"Oh, no!"

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ML: A double-projection?

NATALLI: "Yes"

ML: Is there any way of knowing whether it is himself or another entity?

"Not unless he has a consciousness of the continuity of life, the oneness of all things. For uninitiated it is an amazing feat, one that is hardly understandable. But life has so many forms of activity that even for the initiate it is indeed strange and he feels that he is working in an unknown world."

Mrs. C.: In the case of the mother's appearing, was it a projected thought of the mother to the son?

"It could very well be; either it was the young man's own or his mother's projected thought."

F: Could it be that, in this case, the young man's strong feeling of protection started the action?

"It could indeed be. If one is at all sensitive he picks up the thought very easily"

ML: Is there any way of telling what we are dealing with; is there apt to be some kind of entity there?

"Yes -- but quite often the Self (what a mystifying word - that 'Self' knows, because the Self is not the body; it is not the physical awareness; it is quite apart from what you call substance."

ML: Perhaps often, then, geomancy and such things may be an appeal to our own subconscious knowledge?

"All forms of activity that go on in the physical are known also on what you term the etheric, or astral, or whatever, before the act takes place in the physical world. It is again a case of degrees -- degrees of consciousness -- whether it happens on what you call the physical."

"Now, there are a great many others wishing to talk this afternoon, so I will ask you to excuse me." (withdraws)

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1:48 P.M. CONTROL, YADA DI SHI'ITE speaking foreign tongue for a few minutes, then:
"Good evening, my friends; how do you do? I am sorry to have disrupted the meeting by using my language to speak, instead of yours, but on coming through it takes a little time to adjust to another tongue.

"Now, I am not at all sure whether, if you have any questions, I will be able to answer them; but, if not, I shall just depart and let someone else come through."

M.L.: Did you hear us speaking of a place said to be a landing spot for the "Flying discs" just before you came through?

YADA: "Yes, you spoke of the place called 'Rainbow City,' but I am sorry I have not heard of it before, so I cannot give you any answer."

M.L.: That in itself, is an answer, for you would probably know if there were such a place.

YADA: "Well, I am not at all sure of that; even the Gods do not know everything."

M.L.: We were also speaking of the strange humming sounds heard by many people in England for the past few years. This boy, Mark, the medium, has also heard similar sounds, which makes us wonder if there is some connection?

"In regard to the boy, we of the Inner Circle have spent many years in developing his ability to make contact with us; and as for the humming sounds he heard, they were things we wished to communicate to him, so that he might go to the proper authorities and tell them of these things. He was being impressed with this knowledge, but, being of the kind of mind he is, our efforts failed in some part. We tried to tell him before the war that it was coming -- that it would be fought largely in the air. We knew in advance also of your atomic bomb's coming, and the rocket ships and bombs, and we tried our best to express it to him, but failed."

M.L.: His understanding was not as well developed then?

"No, it was not."

L.P.: But even if he had received this information he would not have known where to go with it. People in authority do not listen to a medium.

"Yes, that is very unfortunate. In past times it was not so. People listened very attentively and learned much and avoided much trouble."

M.L.: We hope that will come again. But about these humming sounds heard in England-- is it a psychic condition?

"From what I know of such matters, it seems possible to me that it is a psychic condition."

M.L.: You mean some people are beginning to hear on another plane?

"Yes --and I mean to imply also that sound will be used in another war, if you have one. In the future, you will find sound and its effects and uses will be great indeed. Sound can be used against an entire city and drive the whole population mad...."

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M.L.: What, do you think, is this sound in England? Are these people hearing something definite -- some phenomena of the etheric plane -- or is it psychological, some derangement of brain cells?

"No, it is not. If, and I say if, it is used from our side, it is used as a conditioner, a first stage, an opening, in preparation for other things -- possibly the spoken voice. The time has come, and it is rapidly approaching a critical state where more people must be made to open their psychic doors to our world."

M.L.: Then the chances are it will be followed by some other manifestation?

"Very likely. There is quite an advancement in your science of sound, high-pitched sound which you cannot hear with your physical ears can be produced in your physical world, and to come into the area where this vibratory phenomenon is taking place may cause insanity, illness, vomiting, high blood pressure. This sound warfare will be far more effective in demoralizing a city than all the bombs you could lay down, and exceedingly less destructive to the terrain, thereby saving a whole city or an entire nation for the enemy's use. Man has now discovered that the destruction of a city or a nation where it cannot be used for many years is of no value to either side, the winners or the losers. So, look for sound!

Dr.GC: You mean man-produced sound?

YADA: "Yes, I do,"

HFF: How can we protect ourselves from it?

"That I do not know as yet."

M.L.: Does that sound have any effect on your etheric planes?

"Yes, to some extent -- a very disturbing effect on the Low Etheric, especially to those who think they are still in a physical body in regard to your world!"

M.L.: What is the ultimate object of the enemy that uses it?

"To take over the country; to become world owners."

M.L.: What do they hope to do with the conquered people?

"They do not wish to kill or destroy them; they hope to have a gigantic empire, and those who did not wish to advance, or go on to learn, would be made slaves."

I.P.: Would the noise only drive people insane temporarily?

"Yes, it would be only a temporary condition."

M.L.: Which country is most advanced in this science of sound?

"Your country, I think, is most advanced. Russia knows a great deal about it, but the scientists of your country know more."

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M.L.: Would it require a permanent source or installation?

YADA: "No, it could be carried and produced from airplanes. It would mean that the attacking planes would force this vibration down on the city. It would act as a terrific depressor to begin with. In some people it would cause excessive bleeding. Not a very happy conversation! It is too bad that life on your plane of living cannot be one of pleasure."

M.L.: We must wait to get on your side?

"Yes -- but even here you will find struggle, though of a different kind. For through struggle comes growth."

M.L.: introduces D.P.M. as one who is anxious to get in touch with people who can perform magic operations, or to get any data about it. Has the control any comment to make?

"Only this -- that mantrams, as you know, can be used for good or for evil, for the advancement of the Self. Which is, by the way, another use of sound. Man uses sound in so many ways, for the simple reason that it is one of the strongest hypnotic powers there is. You use it by merely calling someone's name. You hold them for the moment transfixed -- of course, in a light way. If it would be all right with you, sir, I would like to write something along these lines and send it to you at some later time. As you are no doubt aware, it is a very deep subject, and would take some time."

Dr.GC: Is the knowledge of these mantrams essential?

"They are essential only to those who wish to learn, to educate the mind. They are of no value to anyone else. To give mantrams to the ordinary person who is not interested is useless."

HPF: But is not the use of invocations or prayers helpful even when the person using them does not understand the full significance of the words?

"Certainly; if the person wishes to accomplish something, to lift, to help -- it is of great value."

Dr.GC: But this is not the only approach?

"It is one approach. There are endless approaches. You cut yourself off when you say, 'This is not for me.' Look at life as a wheel. Go to the hub through every spoke you can. Who can say which is better and who will arrive at the hub quicker by one spoke or another."

M.L.: That reminds me of Bertrand Russell's comments on the different shapes a dollar takes on, depending on the angle at which you see it, on where you stand.

"Where you stand -- yes. The trouble is, man says, 'Such and such is the case; there is no other way.' So you have nothing but inner conflict in those who see it otherwise but cannot speak because you have the whip hand. Now I will ask you to excuse me."

(Interlude, in which the medium, Mark Probert, reports comment, heard clair-audiently, concerning proton fission -- withheld.)

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3:00 P.M. CONTROL, RAJAH NATCHA: "Good afternoon. I am very happy to be here this afternoon at the beginning of a new year."

M.L.: Does that date mean anything on your side?

NATCHA: "Not particularly. You have so many beginnings on the Earth plane -- none of which mean very much to us. except in tying up the continuity from the place that we leave to the place to which we come. Time is an existence in the mind, in the self. One race of people celebrate their New Year at one time, others at another. In one part of the earth you have a different time from that of another part. But outside the physical veil there exists no such time. That is why it is so very, very difficult -- almost impossible -- to express ourselves to you in time."

M.L.: Do not those on your side have precision instruments for time?

RAJAH NATCHA: "They have them, but they are used more in connection with the physical plane, and not in connection with their own."

M.L.: You have simultaneity and sequence of events that measure time? Have you no clocks to measure with?

RAJAH NATCHA: "For those who wish clocks, yes. Like everything else, whatever you desire, you have. But as you find the uselessness of these things, as you advance and get to know more of the various stages of consciousness, you realize that the ticking of the clock denotes nothing but sound."

M.L.: Do your scientists not measure the speed of electricity, light, and so on?

"It is an extremely difficult thing to express in words. There is not the same state of conscious awareness that you have on the physical plane. Motion, as you have motion, is not known to us -- only what we have known previously on the physical plane."

M.L.: We realize that the phenomena of your plane and ours also are mental constructs. Nevertheless, we measure them by an agreement which we call standards; otherwise, science would be impossible.

"True. As I said, if we so desire, we too can agree on certain conditions and have those conditions work problems out for us -- which is what you do. But how can I express it to you? -- in less time than (snap of the fingers) I can come across the entire world, the physical world, to this spot. By what form of expression can I say that a body, a substance, travels like that (another snap of the fingers); or can I say 'body' and have you understand that I do not mean this physical body?"

M.L.: But we are often told about the scientific work of your plane, and that to us means measurement and resulting equations; this seems to disappear from a metaphysical standpoint.

"Working in unison with the minds on the physical plane, we can study conditions on our plane and project the idea back to you, but that idea cannot be used in its true sense on our plane. For instance, light, how shall I express light? Even a great scientist (which I am not) coming over on our side needs some time to comprehend that light is not something that travels."

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M.L.: It has no speed?

RAJAH NATCHA: "No."

Dr.GC: Then you have nothing analogous to our physics and chemistry?

"There no doubt is, but how to express it is the problem. In regard again to light: in our condition, unless we become aware of the physical world, we do not see the sun; yet there is light in our world. You assume, naturally, that light is a reflection on particles, but what particle is the source that reflects on other particles? If the sun is light, then it must find its source of light within itself."

HPF: And that is what you do on your side?

"Yes, exactly."

M.L.: Persons who cross over are likely still to see the alternation of day and night?

"Yes, but after a while they become aware of a different kind of light -- a continuous, milder, more harmonious, over-all glow."

Dr.GC: Will you explain the meaning of "They shall be thrown into outer darkness?"

"That statement in the Bible means merely that they shall be cut off from wisdom, from understanding. The same is meant when, in the making of the world, all that you see about you, it is said, God commanded 'Let there be light,' and there was light. And when he 'divided darkness from light', you do not suppose it means that one moment there was light and the next moment none? No; He meant 'Let there be awareness; let there be wisdom' -- the awakening from the etheric state to the physical."

(Interruption, after which Rajah Natcha is asked to repeat his last remark.)

"I have, on entering into the physical body, much difficulty, if interrupted, in holding the continuity of thought. It shows you just how the mind works. Thoughts, unless held, are fleeting."

M.L.: From what source does thought come? Or shall I withdraw that question?

"No -- an intriguing question."

M.L.: Does any entity originate a thought de novo?

"Yes, to some extent. So, an expression over here is used by someone: it paints another picture in another mind, and while it is not a new thought, it is a new form by the second entity, who express it in such a way as to appear original. But, you see, there again we have the word called 'thought! What does it express in your mind? Thought is what?"

M.L.: Energy in conscious form, or consciousness form?

"A touch, a scent, a sight, a sound, creates an action in the mind. The entity projects back that action to the physical brain. The physical brain projects it back through the eyes, the fingers, etc. The fingers say, 'I touch,'

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RAJAH NATCHA: "but already that touch has been had, that sound has been heard. Your scientists may look all they please inside the cranium for knowledge, to find out where the nerves and acids in the cells of the brain cause thought to take place; but thought does not take place in the physical brain. The brain is only the machine that gathers up, in comparison to your radio."

M.L.: Is there such a thing as localization of function in the brain?

"The functioning of the brain, the localization of sight, and all that sort of thing, of course, is localized in the physical as well as in the psychic or etheric, of the ego."

M.L.: In the etheric?

"Yes --"

M.L.: But we have cases where the entire brain has been reduced to a tumorous mass, and yet the body was functioning quite normally. What took over the functions localized in the brain?

"The psychic brain took over the functions of the physical brain; it is a duplicate of the physical brain and is quite capable of carrying on the normal actions of the physical brain. I know that I am going to be talked about badly for making a statement like that -- but it is all right. We cannot progress unless we discuss possibilities. I cannot understand why people argue with one another and debate heatedly, because whatever is found out is good for that time, that group of people; so why not get together in harmony and discuss all subjects, having no premeditated ideas or a mind set for or against any premise.

M.L.: I asked you that question because we have cases where the localized functions are taken over supposedly by spinal ganglia.

"That can be accomplished too. Often the various functions of the body can be changed from one part of the body to another; why not the brain too? The sense of sight can be changed to the skin; the sense of taste is not only localized in the mouth, but in the nose also. Am I not right, Doctor?

Dr.GC: Yes, I suppose so. But I would like to ask if the part of the brain that controls a certain function is injured, and that function ceases, can that function be carried on mentally?

"Yes. To begin with, the physical body is built on mental stresses. These mental stresses can become what you call physical, or their rates of vibration can be brought down to a degree where they can become something in your particular world. To have the tissue of the hand burnt does not destroy the mental construct of the skin; so, with a deep desire to change that condition, the mind starts to work upon the burnt place, starting to destroy the burnt tissues and replacing them with new tissues. I think, as time goes on, there is a very large possibility of putting under hypnosis one who suffers from severe burns and have that condition changed by suggestion, by forcing the mind to work upon the physical to effect a quick healing."

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Dr.GC: Would you say such healing is the same as our mental or spiritual healing?

RAJAH NATCHA: "Yes, it is a forcer. It is like coming to a locked door and, instead of using the key -- that is, waiting for the person to use the key -- another person is asked to force it."

Dr.GC: Then what our Army and Navy are doing in this line with hypnosis is good?

"It is a wonderful thing; but if those who use it do not have a comprehensive knowledge of psychiatry, of the power of mind, there will be a great deal of trouble."

Dr.GC: Could you group together, then, the Christian Scientists, Unity, and these hypnotists and say they are all really using the same process?

"Yes, to a large extent -- but in Christian Science and Unity, unless the practitioners are trained, to some extent, in the modes of mental functioning, the patient will die."

Dr.GC: Well, we must admit they get results to some degree. They are using hypnosis without realizing it?

"Yes; as a matter of fact, all your physical living is an hypnotic condition. Do not misunderstand me when I say 'hypnotic condition.' I mean that all your physical senses, as you understand them, are being held to this world, to this physical experience. If you could block off all five of them, or all six of them, automatically and instantly, you would have a projection outside of this sphere. You would have a complete change of awareness."

"Now, if any of the newcomers this afternoon wish to ask questions, I will try to answer. I see we have a pipe-smoker here, and I have always noticed that a pipe-smoker is like an old lady knitting -- it indicates a meditative state of mind.... If only you in the physical world could just remember that nothing is going to hurt you if you remain relaxed and calm."

M.L.: I should like to read a part of a letter that has come to us from J.P., who is much distressed that certain telepathic contacts seem to have been cut off since his arrival in California. (reads from letter)

"I would like to say this -- that I have found in my past experience on the physical plane that when a neophyte has lost contact with his teachers, it is best to let it go at that until such time as his teachers get in contact again with him. But I have also found that people get panicky; they have evidently not learned that anything of importance to them for their advancement in life cannot be had by a snap of the fingers, by command, but must wait for their awakening."

"In regard to this young man and his wife -- I do not understand (of course, I do not know all the facts) why they should be in such haste to breach the mental gap between themselves and this angelic Order. Is there something tragic about it? Are they undergoing any ill consequences by waiting?"

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M.L.: The letter says that it is a matter of life and death.

RAJAH NATCHA: "If it is so serious, and if the angelic Order to which they belong has any understanding about life and these pupils of theirs are important to them, then it is entirely up to them. It speaks there of a 'wise man' -- I do not mean to become lost in philosophical expressions, but wise to what? And in what manner is the angelic Order to make contact with these people, and why 'the wise man'?"

M.L.: Of course we do not know the details, but it seemed an urgent case.

"I suggest one thing: that they spend ten or fifteen minutes of an evening, or - better yet -- in the morning before they begin stirring around, and concentrate their thoughts upon the angelic Order, or the wise man, and I feel sure they will establish the contact again. I am only too sorry that I cannot do more. Good afternoon."

3:46 P.M. CONTROL, THERESA VANDENBERG; former Roman Catholic nun:

"Well, another year has come and gone for you people, and I am sure you are all expecting a happier year. Is it not odd that each year, as we go through life, we say at the beginning of the year, 'My goodness, I am glad that last year has gone! This new year will surely be a better one.' I have learned through my years of physical living and on coming over here that one year is no different from another year. There will be an equal amount of good and not so good."

HPF: Do you think this year will bring us any nearer peace and brotherhood in the world?

THERESA: "There have been men who used those expressions from far back in prehistoric times when men used clubs to strike with. Just as soon as the man with the club had everything coming his way, he felt that all was happiness. Because he had all that he wanted, he figured that it was time to say, 'Let us have peace.' But the one he had struck over the head had no peace. And so it has been through the ages, and so it will go on. There will always be struggle, because only through struggle and trial is there any learning. Man does not seem to progress through peace and relaxation. Without being irreverent I would say that perhaps God in the Garden of Eden thought Adam and Eve were becoming too fat and lazy!"

Dr.GC: You have come a long way from your Church training.

"My goodness, yes! It was only in the latter part of my life that I began to turn my attention to anything except the teachings of the Church. I sometimes find myself wishing that I had known these things at an early age; but then, that was my life, that was what I was to experience -- my expression on the physical plane. The old Chinese philosopher says, 'No man awakens before his time,' and even he has no control over that time. At any rate, I do wish you all a very happy and joyful year, and that you will continue with this work. It is, in our opinion, a great work, and we would feel the loss as keenly as you would, should anything happen to bring it to a close."

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M.L.: We have a good many difficulties in keeping it up - financially, especially -- but we hope to carry on, of course. The boy has to have some way of earning a living, he feels insecure --.

THERESA VANDENBERG: "That financial trouble is a very annoying one. I managed to escape it by living in an Order that more or less looked after my welfare, but I know how difficult it is. We will look into this matter and I think we can do something about it."

M.L.: Since you say that, I will say that we would be very grateful if you could, for we do need help in a material way.

"Well, before long, either I or someone else will come back and talk to whoever is around that is interested, and make some suggestions, and I am sure that they will be helpful. I am just a little tired now; the mental hold is slipping out of my hands so I will go."

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CONTROL LINGFORD: "You are all anxious, I know, to find out whether there is a possibility of your all arriving on my plane in one family group, eh? (there had been discussions of effects of proton fissions, if possible.) We have talked at great length on this matter ever since your first atomic bomb was dropped -- we had watched the whole works in process and we knew what was coming -- I am here this afternoon to tell you that in the opinion of the rest of the Inner Circle, the splitting of the proton would be the ever-loving end of all of you. Of course, there is some speculation as to whether we over here would also be affected. Yes, we would, physically speaking, the ones on the lower Astral, or the ones caught on the lower Astral, would most decidedly be affected by it, putting them through a state of what you would call 'unconsciousness.' Can you imagine what the results of such a beautiful explosion would be? What the effects of those hammerlike blows --"

M.L.: I suppose it might affect the whole solar system; I didn't suppose it would affect your side of life.

"Have any of you ever had the pleasure of watching the psychic body leave the physical body? Do you not suppose it is a physical structure and therefore composed of a form of atoms, molecules -- whatever goes with it?"

M.L.: Is that true of all vehicles?

"Yes."

M.L.: It is a question of just how far the disintegration would reach, what level of matter?

"There will be no waiting in what you call time for reforming of the Earth again. Man's consciousness then will have to extend out quite a way from this -- not present world, but from this galaxy."

M.L.: Probably the people on this planet would come to consciousness on some other level; is that true of yours also?

"Yes, but not for a long long time to come. We have no doubt but that your earth here would be just sucked right into the Sun."

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M.L.: Theoretically, you think this proton fission is obtainable in the laboratory?

LINGFORD: "Yes, we most assuredly do."

M.L.: I think I am not going to ask if you think it will.

"I can tell you that it will certainly be worked at."

I.P.: What type of metal might be used as a shield to prevent its escape?

"If the scientists, whoever they may be, start experiments like that, and their mathematical calculations happen to be wrong in making that shield -- I need say no more!"

Mrs. C: What country is most advanced in this?

"You have in this country the best scientific minds of the world; but an amateur in some other country is liable to do the work."

M.L.: I will ask you this: has anyone on your side accurate fore-knowledge as to whether this will or will not take place?

"I don't like to speak for others on either side, but it is my personal opinion that it will not happen."

E.C.: It will be prevented?

"Not prevented, but just not gone into. The knowledge will be acquired by mathematics and let to stand at that. A scientist does not desire to destroy the world, and, with their knowledge, they are surely intelligent enough to know the results; so, unless a man is mad, insane, he certainly will not carry out the deed."

M.L.: Our concern comes largely from the fact that, as far as we know, anyhow, almost none of the physicists accept the fact of proton fission.

"Be that as it may, it will be worked out on paper anyway. Man creates, and man destroys. Sometimes he is not aware of the process that he goes through to work up to the point of destroying what he's made, but it is done. When man discovers that he is a creator in every sense of the word, he is less likely to mis-use his powers. It is the not understanding of himself that causes the misuse of his powers."

M.L.: Is there any chance of intervention by Higher Entities?

"Yes, there is, but sometimes they can only go so far in their interference with the people on another plane. Every plane is given to help those on another. There is continued aid and communication throughout the planes....."

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M.L.: Do not the scientists of the Etheric planes, for example, understand this whole matter?

LINGFORD: "They understand the matter and are quite aware of the entire consequences; but, even so, they can go just so far in stopping a thing. Not that they could not stop it completely, but if they do, that would also stop men's growth."

M.L.: It would seem to stop his growth if our planet were reduced to a nova.

"It will stop it on this plane, but consciousness is an endless process of endless activity."

Mrs.GC: You said many of us would be unconscious for a long time?

"Exactly, but then again there are many of you unconscious right here."

E.C.: So man would find a new plane for himself to start his development again?

"Yes, he would always do that. Let come the most devastating things upon your earth, but life would still persist. Nature is not interested in one man, or two men, or an entire nation. It can be, in your eyes, entirely wiped out -- like stepping on an anthill; is Nature interested in the wiping out of those thousands, or tens of thousands of ants? No, she would make more ants. Not that I am comparing man to ants."

EC: But it is said that there is a reaction in the heart of Nature when such a disaster occurs -- when the evolutionary cycle is cut off, no matter how small the creature.

"There is always a reaction; starting with what you call thought, right on out, there is continued action. Sometimes it appears to work out in what you call sequence, but that is only something that you seem to see by looking at the surface of the picture. When you consider life as a whole, where are you going to get your continuations from? It is a never-beginning and a never-ending. It is something of which the material brain in its reasoning, in the process of what it calls thinking, can gain no clear comprehension. There are many individuals who have the ability to suddenly see all, to see the picture as a whole. But that observation only lasts for a split second of time. That is what they call illumination."

Dr.C.: Is there more contentment on your plane?

"I would not say so; just relatively so."

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H.M.: Could you tell me what is the best way to develop our Higher Self and get out of this "unconscious" state you mentioned; what is the best procedure for personal enlightenment and advancement?

LINGFCRD: "I, my friend, am always extremely interested in trying to help, to point out certain ideas in which you can develop yourself towards learning things about life, but I think, in this instance, I shall withdraw for the time being, and let one of the eminent Oriental philosophers take my place. I have learned so much since coming into contact with these gentle people -- in the two years or so since I entered the 'Inner Circle.' I knew nothing of them before that. I was enjoying my own course, my own line of thought."

I.P.: I was surprised to know that you were not all acquainted with each other in this development of Mark.

"Well, things are not exactly as you think. But I will talk of that another time. Now I shall withdraw and allow one of these great philosophers to take over. I am regretful of not being here oftener, but there are those who can be of more help. I have something to say about 'the man with the pipe' -- yes, Stalin -- and about the Chinese situation, but I will leave that till later." (Lingford withdraws)

3:00 P.M. CONTROL, LAO*TSE: "Good afternoon. I am very happy to meet all you people here this afternoon. Your very charming American friend seems to think that we -- what do you call us? -- Orientals -- can do better in answering philosophical questions. He will learn too that such confidence is misplaced. It is extremely flattering, of course, and we humbly appreciate it. But, sir, in regard to your question; it is extremely difficult to know just what to say, because you must find that answer within yourself. My telling you may give you an opinion, but it is only my opinion. If I say to you, 'You take this road, please; this is a beautiful road. I have been this way and I know it is beautiful,' I do not tell you the cost that I had to pay to go on that road, to find the beauty on that road. And even if you do take that road, you are still going to find a whole series of different conditions which may turn it into something hideous. But I can say to you that have a very high ideal in desiring to be of assistance to your fellowmen in what you term perhaps a selfish manner -- hm -- do you think that you can do anything that will not bring the just rewards for it, whatever it may be? No, sir; every act, every thought, is followed by either rewards or penalties for doing or not doing it.

"How can I tell you how to advance -- to go on? Go where? Shall I tell you there is some place where you can go to find peace and contentment? No -- because I do not know what would mean peace and contentment to you -- only to me."

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NPF: Would you say that service is the keynote for this incarnation?

"Yes, I would. Service is also the keynote on all planes. I am sure, Dr. Layne, that you know fully what I am driving at when I say that I can give this man no constructive suggestions to put him on the proper path. He has built up in his mind an ideal. I can tell him to pursue that ideal, but I cannot tell him how to proceed. You must learn alone to do it in your own way, sir, keeping this thought in mind: all life is one life -- your life. By what you do, by your thoughts and acts you know you will produce harmony or disharmony. If you follow that thought it may bring you to the state of mind where you will eventually realize that all that is to come to you shall come to you. You shall become the master of your own life, and of the elements around you when you have attained that state of mind. But it is difficult for me to lay down any set laws for you, because I do not know the pitfalls those laws may hold for you."

H.M.: It seems to me that I should live each day for the day; to keep the Golden Rule in dealing with others; to take inventory each night to see what I have done during the day; to grow through friction; to follow my individual convictions -- that seems to me the course through which I will gain peace and serenity.

"Yes, indeed, sir. And so you have answered your own question."

D.W.: Is there any way in which I could develop my psychic ability?

"There is a process by which you could possibly attain that growth, depending on how you use it. You could use a form of meditation, but I would not advise using what is known as rhythmic breathing to bring on a deeper state of meditation until you have slowly graduated to that stage of successful meditation; because the use of breath, or prana, is extremely dangerous for the beginner and neophyte. So, if you will set aside a half-hour or fifteen minutes a day or an evening, and enter into what is known as 'the silence' or within yourself, going to some quiet place and entering into your radiation, later on you will find that you can meditate perfectly in the midst of the loudest noises. Take the most beautiful thing you can think of and dwell on that -- think of it in as much detail as possible. But I would suggest that before you go into the meditation stage, or before you start, it would be well to be careful of what you eat for a few days; and also take a good bath, put on very light clothes, and sit in a room not too hot or too cold, but just a nice temperature."

D.W.: Would it help for me to let the controls know I am willing to do this work?

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LAO-TSE: "You will find that they will be quite aware of your desires are now, in fact, aware of it. But do not become worried if there comes a time when your meditative hour will be greatly disturbed by psychic noises. Try to disregard them. If they become too strong, break up your sitting and wait until the following day. Every effort at true meditation brings on strong reactions from the psychic side unless you have a very wise teacher. That is one reason why I advise against the breathing exercise. I do want you to know I wish you well in your efforts.

(Question from Mrs. C. regarding a stomach disorder, a gaseous condition, and reply from LAO-TSE as to advisability of a fruit diet -- especially grapes -- for any stomach ailment.)

Question from E.M.: regarding the crisis in China.

LAO-TSE: "Yes. And because of the strife, you try to find an answer; and instead of finding the answer, you find the way -- the way to stop the troublesome water flowing through the dyke. You try to stick one finger in a hole of the dyke, and there is another one coming, and if you use all ten fingers -- No, man and all things in nature grow through struggle, strife, continual motion, continual action. The action or the result of action appears evil in your eyes. You are under the impression that it is causing great suffering -- but do you ever stop to realize what that great suffering is doing to the soul of man? You think that I talk very cold-bloodedly when I say that. Suffering is something that only the individual who is doing the suffering can understand. But I do not look on it with joy and say to myself 'It is a good thing; it is causing man to grow.' That in itself has its truth, yes -- but if man does not try to live in harmony, he will suffer. And the bigger the body that is out of harmony, the greater the suffering...For one thing, you must admit that Nature has provided endless time for man to understand that harmony is the best road to life. China, my country, has been in a state of upheaval for many hundreds and hundreds of years."

E.C.: What is the basis of that?

LAO-TSE: "I could say greed of a certain faction but no greed of the other faction; it would be a splendid political thought -- lots of propaganda back of it. But it isn't new. Millions upon millions of people in my country alone suffer and die in the most terrible way; and then I am to say what is the basis of it? No, lady, I cannot say that. I can only say that man has not yet attained the state of consciousness where he can fully realize and comprehend the intelligence of living in harmony with his fellowman, and knowing that no one individual and no thing could come into this plane of existence without plenty already being there provided for it to carry on its existence."

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E.C.: It is said that because of the doctrine of karma and reincarnation the Chinese do not place the same value on human life as we in the West.

LAC-TSE: "H-mh -- There is much to be said about that, and I will be only too glad to take it up at another time -- also to point out the importance of one existence in any country, or what you call reincarnation -- but I would prefer not to talk about it now. Man strives for physical satisfactions and many pays. Emotions of the body demand payment."

E.C.: But human life is not considered of as high a value in the Oriental world as in the West -- by the Buddhists, for instance.

"That covers such a small part of China. Like any other country, their teachings hold together such a small part of China -- not a majority by any means. Your Christian teachings tell you that there is a great and beautiful Heaven waiting for you after death, but I do not see any Christians who are willing to die in a hurry."

E.C.: That comes through error in interpreting Christ's teachings -- the interpretation of Christ's teachings rather than the actual teaching of the Christ, doesn't it?

"That is the interpretation of the churches, as in my country the interpretations of the Buddhist priests. There are tens of thousands of priests living off the people, and the same is true of your Christian world, -- parasites living off the gullibility, the unhappy stupidity of the herd. If that's what we desire, then I do not deplore it; it is a part of life, the same as war. Your machines today that move around your streets at great speeds kill the bodies of an equal number of people, and nothing is thought of it to a great extent. If the same number are killed in war, you think it is deplorable, tragic."

HPF: But at least the motive is different, isn't it? Even though caused by carelessness, the automobile deaths are accidental, while in war they are premeditated.

"Yes, but that makes no difference to the one killed; to be driven out of the physical body by one of those modern machine guns neither than by a motor car does not make a great deal of difference to the entity that has been killed."

E.C.: But it does to the one who does the killing, doesn't it?

"That depends on how well he is capable of absorbing propaganda of the beauty of killing someone -- whether he has a feeling of guilt or not."

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M.L.: Would you say there is purpose and direction in man's goals?

LAO-TSE: "There is purpose and direction in man's consciousness, but not necessarily in the physical existence. The mind has what is known as a body which is merely an extension or extensions of the mind. These extensions are changed in what you call destruction or death of the physical body, but this has little or no effect upon the projector. So, consciously man is advancing. The process of life is wonderful, is purposeful, in going some place; but as to the vehicles used that he is progressing in, therein lies the trouble; therein lies the chaos and the apparent going no place."

M.L.: Civilization and culture are not going anywhere?

"Not in my opinion -- and perhaps my opinion does not matter too much, but that is what I feel. All the great civilizations, all the greatest cultures that have ever come upon the face of the physical world are like the sands of the desert -- the hot winds pass over it and they are no more. But this (touching forehead) defies all the sands of time and the greatest winds that blow"

E.C.: You mean the consciousness?

"I do. Now, my very dear friends, I do not like to take up further time. It has been a pleasure to be here to talk with you."

E.M.: Thank you for answering my question about China.

"You are extremely welcome; and I want to say one more thing. What I was saying to the gentlemen about pursuing life, I want to say to each one of you: Pursue life in your own way. Seek to understand your own self. Do not be desirous of learning someone else's way -- because the chances are great that their way will eventually prove the false way for you. But life is no small thing to be answered by a question; it is a great and wonderful thing! In your own right you are creators, gods, no less. But you have been turned around and confused, entering into a physical body and pursuing the desires of that physical body. The desires are all right, but the wrongness lies in losing yourself in them. Develop and try to expand the consciousness and you will find harmony and peace on earth without waiting to pass on into the 'happy hunting grounds' of your American Indians, or 'Nirvana,' or any of the great existing states of consciousness that you are told about. Find them yourselves, in your Selves, now. Good afternoon." (3:45 p.m. LAO-TSE withdraws)

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